

The CHRISTIAN CENTURY

A Journal of Religion



What's Coming in Religion?

First Article in New Series

By George A. Coe

Editorials

A Year of the Movies
Peace and the Passing Year

Fifteen Cents a Copy — Dec. 31, 1930 — Four Dollars a Year

The CHRISTIAN CENTURY

December 31, 1930

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Contents

Editorial

Editorial Paragraphs	1611
Peace and the Passing Year.....	1614
A Year of the Movies.....	1616

Verse

St. Thomas Acquitted, by Chauncey R. Piety...	1618
Invincible, by Winnie Lynch Rockett.....	1618

Contributed Articles

What's Coming in Religion?	
The Main Stream and the Eddies, by George A. Coe	1619
Missions and Trade, by Guy W. Sarvis.....	1622
An Interview with Father Time, by Samuel Harkness	1624
Questions Behind Unemployment, by Dorothy Cole	1625

Books Reviewed

The Story of Religions in America, by William Warren Sweet	1627
Our Times: Pre-War America, by Mark Sullivan	1627
Books in Brief	1627

Correspondence

News of the Christian World

British Table Talk	1629
Special Correspondence from Scotland.....	1630
Special Correspondence from the Philippines....	1632

Index

The Office Notebook

New York city was unusually moved by the death of Wesley Hill, who played the angel Gabriel in "The Green Pastures." Hill was run down by a taxicab while on his way home from a performance of that great Negro play. The most moving episode that has come out of this tragic close to a brilliant artistic career is contained in an episode reported by the Churchman. That paper says that when Mr. Richard B. Harrison, who plays the role of "The Lawd" in the play, and a group of the other actors visited the undertaker's parlors, he said, in words suggested by his part: "Now, Gabe, you look after things till we come." And the other actors, looking at the unmoving lips, made Gabriel's usual reply, "O. K. Lawd."

Miss Helen Grace Murray points out a mistake in her article on "The Praying Strike," which appeared in the issue for December 17. Where that article says that the strike at Danville "has driven a powerful wedge between the mill owner and what he once called his church," it should have said that it is the "mill worker" who is thus involved.

Perhaps this will be taken as evidence of the direct interposition of providence in behalf of our circulation: "Some time ago I wrote telling you that financial conditions were a bit embarrassing out in these parts, and until something opened up I would not be able to renew my subscription. However, you were so very generous and kind and kept on sending the Pulpit, as well as an occasional Christian Century. My enclosed check is evidence that money is at hand. I finally took this matter up with the Lord to see if he would do anything about it. Evidently he has some confidence in The Christian Century and the Pulpit. Our final conclusion was that the order would not be sent in until the money was at hand. Rather strangely, on that very day \$5 was found within 20 feet of my study door, and all efforts to find the loser have been in vain. The other \$1 was used to reward the finder, and I take the \$4 as my reply from the Giver of every good and perfect gift, and send it on to you for further good use in his service."

That much-expected Young Ministers' number of the Christian Century Pulpit is finally off the press. The sermons have been chosen from those submitted by almost a hundred young ministers named by the presidents and deans of theological schools as the most promising graduates of recent classes. They are good sermons in themselves, exceptionally good. And they are full of meaning as representing in some degree the message of the younger men in the contemporary American pulpit.

Contributors to This Issue

GEORGE A. COE, for years professor of religious education at Northwestern university, Teachers College of Columbia university, and Union theological seminary; author of "Motives of Men," "What Ails Our Youth?" "What Is Religious Education?" and many other books which have attracted world attention.

GUY W. SARVIS, former dean University of Nanking, China; now on a visit of investigation of missionary education in the far east.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

WITH this issue, *The Christian Century* begins the publication of a series of articles of more than passing and merely journalistic significance. The contents of this series, and the names of those who are to contribute to it, have been so frequently printed in these pages, that it is not necessary to present them again.

What's Coming in Religion?

But it can be said that the articles, as planned, represent an honest attempt to raise and answer all the questions which religion must confront before its future can be charted. For that reason, it will be found, as the series progresses, that the viewpoint presented is not always that of those who speak from within the avowedly religious community, nor even of those who believe that religion has a future. This is not to be a sham battle; the series has not been planned to come out to a predetermined conclusion. No writer has been included unless there was reason to believe that he, or she, had something to say, and would say it without hesitation. Enough manuscripts are now in the editorial office to show that the writers appreciate to the full the remarkable opportunity which such a discussion offers them, and are rising to it. It is an editorial privilege to be able to present Dr. Coe's comprehensive sweeping of the horizon as a sort of general introduction to all that is to follow.

The Senate Plays Politics With the World Court

WHEN the senate voted to postpone for one year further consideration of the ratification of the protocols relative to adherence to the world court, it was apparently trying to accomplish two ends: first, to avoid an extra session; and second, to let the protocols die without incurring the odium of killing them. Extra sessions of congress are about as popular with the eminent statesmen who compose that body as staying after school is with schoolboys, and for much the same reason—an indisposition to prolonged intellectual effort and a preference for attending to one's private interests rather than official duties. Postpon-

ing to a definite time, December, 1931, is the moral equivalent of serving on the President an injunction against summoning the senate to consider the protocols in March. By the time of the next regular session, the presidential campaign of 1932 will already be looming large upon the horizon, and it is questionable whether the President himself will be eager to have the world court thrust forward as a major issue in that campaign. The ratification of the protocols—minus the Root formula—will, in the judgment of *The Christian Century*, make a strong point in the record of President Hoover's administration. But it will be a stronger one after the heat of the debate about it has had time to cool and the misrepresentations incident to the opposition to the world court have been in some measure dissipated by a more general understanding of the facts. As a policy of statesmen seriously intent upon deciding wisely and promptly a question of grave national and international import, the postponement for one year has no merit whatever. As a political stroke on the part of the opponents of the world court, it was rather clever. But if the senate was sincere in its indignation over the presidential hint that it was playing politics, it should not so promptly have furnished proof of the accusation.

Using the Bench for Propaganda Purposes

EVEN the wet press has poked so much fun at Judge William Clark, of New Jersey, and his decision that the 18th amendment was not validly ratified, that one can have little zest for writing a serious criticism of his fantastic opinion. The wets now know what it is to be embarrassed by their foolish friends. Judge Clark's point, it will be remembered, was that an amendment granting to the federal government powers formerly among those "reserved to the people" cannot be ratified by the legislatures of the several states but must be ratified, if at all, by conventions called for that purpose. Doubtless the judge reads the decisions of the United States supreme court; but if he does, he ought not to have overlooked

its decision, on October 20, 1930, in a case brought before it by A. S. Copeland on exactly this same ground. Mr. Copeland, petitioning for a writ of certiorari, argued that the 18th amendment was not properly ratified because it is not in the power of state legislatures to "alienate the sovereign power of the people of their respective states." The supreme court decided against him and in favor of the amendment as having been constitutionally ratified. The extraordinary feature of Judge Clark's opinion is that, although he apparently did not know that he had already been reversed before he wrote it, he felt sure that he would be. "Even if this opinion meets with a cold reception in the appellate courts," he said, "we hope it will at least have the effect of focusing the country's thought upon the neglected method of considering constitutional amendments in conventions." What it has done is to focus the country's thought upon the impropriety of emitting a stump-speech under guise of a judicial decision. Judge Clark has already been mentioned as a possible nominee for governor of New Jersey. The suggestion may have merit. His mind evidently runs in political rather than in judicial channels.

Hindu-Moslem Deadlock Still Unbroken

JANUARY 1 brings a solemn reminder to those who try to persuade themselves that a problem like that of India's future can be solved by "muddling through." For in 1929 the Indian nationalists, led by Mahatma Gandhi, warned England that unless their demands were met by January 1, 1930, they would inaugurate a campaign of mass civil disobedience. Few westerners took the threat of 1929 seriously. In the summer of that year a former British prime minister, while talking with a group of American visitors, claimed that he had not even heard of it. But when the designated day came, and the situation in regard to India's government remained unchanged, the campaign was launched. And while it seemed fantastic to oppose the power of the world's mightiest empire with nothing more than a program of non-violent non-cooperation, that campaign has thrived under attempts at repression. Sixty thousand Indian nationalists, including Mahatma Gandhi and all the conspicuous congress leaders, are in jail, but the strength of the movement is greater than it was a year ago. It is greater not only in India but in Britain, where thousands are coming to demand that the just aspirations of India be granted without delay, and in the rest of the western world. In the meantime, the attempt to solve the problem at a round table, participated in only by British officials, Indian princes and representatives of the non-congress Indian public, is finding harder and harder going. Apparently, the old problem of working out an electoral system in which the Moslem minority of 70,000,000 will not be swamped under the Hindu majority of 230,000,000, is the core of the trouble. The British government takes the position that it cannot

promise definitely what it will do in the way of granting a new political status to India until it knows that India will adopt a voting system that will not lead to immediate bloodshed. A few of the Hindu and Moslem delegates at London are reported, as these lines are written, to have reached a tentative agreement. But the round table, as a whole, is still far from adopting any plan. Unless it does so, its deliberations will end in failure.

Russia Knows No Red But Perfect Crimson

THE removal of Alexis Rykov from his office as chairman of the Russian union council of people's commissars, was followed within a few days by the removal of Tomsy as vice-chairman and by the dismissal of Rykov from membership in the council. The action is important because of two circumstances. The first is that these men represented about all there was left of opposition to the more extreme features of the Stalin program of the complete collectivization of industry—or at least all that was left of it in high place. The second is that the body from which these even slightly discordant elements have been removed is the supreme economic council which constitutes the central nerve ganglion of the whole soviet industrial system. Over it, of course, is the central committee of the communist party. Whatever may be the degree of success or failure that may characterize the present stage of the five-year program of industrialization, the determination to force it through without compromise is evidently still unabated. There may be an economic crash, but, so far as these recent actions indicate the temper of the proletarian dictatorship, there will be no more adjustments to the old order, no "new economic policy" to mitigate the failures of communism by a judicious infusion of the despised capitalism. The enforced retirement of these two survivors of the right wing of communism is the publication of notice to the world that, come what may, the five-year program of complete collectivization and mechanization will be pressed to the bitter—or triumphant—end, without compromise. Any red who is not a perfect crimson will be considered off-color.

Congress Passes Relief Measures

IT is only fair to assume that there was little division of sentiment in congress on the general proposition that the government ought to take cognizance of the economic depression and do whatever could properly be done both to remedy it and to give emergency relief to those who are suffering most acutely from it. Naturally there was difference of opinion as to methods and details. The issue of the debate was the acceptance of the President's policy and the passage of bills appropriating \$116,000,000 for public works, including rivers and harbors, highways, and improvements in public works, and \$45,000,000 for drought relief, the latter to be used in direct govern-

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ment loans to farmers for feed, fertilizer and food. One of these funds will provide employment and wages for those engaged in the various public works; the other will provide loans for farmers in drought-stricken states. Neither is a dole, though the latter approaches it more nearly, for it proposes loans to a special class of needy persons, and a loan that cannot be collected becomes a gift. The farmers need all the help they can get. No one doubts that. So do some other classes. The bills are good measures, and it would have been a calamity if they had failed of passage. But no one can soberly believe that this sort of "relief" is more than a palliative of a bad economic situation. Public works ought to be constructed because they are needed, not because workers need the wages. Loans ought to be made by the government, if made at all, as carefully as by a bank. When emergencies arise, they must be met and men and women must not be left to starve while the economic system is being reconstructed. But an economic system which produces such emergencies periodically needs to have something done to it in normal times. And a government which has no means of knowing instantly and certainly when such a human crisis arises stands self-convicted of callousness.

Vatican Diplomacy Raises an Issue

IT is reported that the papal secretary of state has protested against any diplomatic action by the Italian government in regard to the killing of two Italian priests in China, on the ground that the diplomatic jurisdiction in such a case belonged to the papal state and not to Italy. The report is not sufficiently clear to form the basis of an opinion, but it raises an important issue. If the pope's representative protested against government action—as the Presbyterian mission board or the United Christian missionary society might do in a similar case involving American missionaries—on the ground that the bearers of religion to foreign lands ought not to be followed by diplomatic and possibly military and naval protection, there is much to be said for the position. But if the protest was based, as the report states, upon the claim that the vatican and not the Italian government has jurisdiction in the matter of protecting Italian priests abroad, the implications are startling. For that could only mean that the vatican views priests as subjects of the state of Vatican City and not as citizens or subjects of the country of their nationality. This is a matter that will bear looking into. The pope is the spiritual head of the Roman Catholic church, and he is also the sovereign of a state with territory, subjects and all the usual appurtenances of government. That does not mean, as some ignorantly suppose, that all Catholics or even all Catholic priests are political subjects of the pope. But it would be well to find out whether, in this case, vatican diplomacy has proceeded on the assumption that all priests are political subjects of the pope. That the inquiry may be conducted without hostile prejudice, it might

advantageously be conducted by such enlightened Catholic journals as the *Commonweal* and *America*.

The Madura Case Again

AN extensive exchange of correspondence in *Zion's Herald* shows that the importance of the issue growing out of the withdrawal from India of the Rev. Ralph R. Keithahn is becoming more and more clear. The editor of a Methodist paper in India, which has been uniformly unfavorable to the nationalist cause, has written to the secretaries of the Congregationalist mission board, asking them to take the matter up with this Methodist paper in Boston, and clear away the misconceptions under which American opinion is supposed to be laboring. This, in a lengthy statement, the Congregationalist board, through one of its secretaries, tries to do. Unfortunately for those who thus seek to soften down the Madura case, the attempt depends mainly on verbal quibbles. Was Mr. Keithahn "ordered" by British government officials to leave India? No. As was stated in *The Christian Century* for November 12, Mr. Keithahn was not ordered to leave India; he was merely told that he could not remain in India as a member of his mission. Was the letter of the British district magistrate, Mr. Hall, directed against Mr. Keithahn? It is now claimed that it was not. It was written, however, in the midst of the tension over the Keithahn case; it was delivered to all members of Mr. Keithahn's mission; it laid down a general rule of conduct for all its recipients, which rule included an understanding that they were "to take every opportunity" actively to combat nationalist ideas. The Madura case is too serious a matter to be evaded by quibbling. It is good to know, on the basis of the statement from the Congregationalist board to *Zion's Herald*, that "negotiations are now in process" to straighten things out. Up to the present, however, they are a long way from being straightened out. For all that India knows is that Mr. Keithahn, accused of rendering hospitality to an English Quaker friend of Gandhi's, is in America; that the Indian government has announced that his mission has "publicly and unanimously dissociated" itself from him; and that, by this case, missionary neutrality has been interpreted to require active opposition to India's nationalist aims. While India thinks these things, the Madura case lies squarely athwart any hope of missionary progress in the far east.

Fair Dealing with Alien Quotas

IT was inevitable that the current unemployment crisis should produce sentiment in favor of further limiting immigration. Two bills are already before congress designed to serve this end. One, written by Congressman Albert Johnson, of Washington, and John C. Box, of Texas, has already been approved by the house immigration committee. It would cut off all immigration for the next two years, not only from

quota and non-quota countries, but also from the Philippines. Senator David A. Reed, of Pennsylvania, has a bill before the commerce committee of the upper house which would do approximately the same thing. The principal differences between the two bills, as offered, would lie in the kinds of personal relationships for which exemptions might be made. Secretary Stimson and the new secretary of labor, Mr. William N. Doak, have appeared before the senate committee to argue against the Reed bill, holding that a more equitable method of securing the same end would be to reduce immigration by 90 per cent and hold all admissions for family reasons within the boundaries of the permitted 10 per cent. The war department has also expressed official opposition to the proposal to cut off all immigration from the Philippines. It is as yet too early to discuss the details of these bills, since they are sure to be amended before coming up for final congressional action. With their main purpose—that of lessening pressure on an already over-full labor market—there will be general sympathy. Added to that it may be hoped that there will be a growth in public demand for general fair play in matters of immigration. If there are to be cuts, let the cuts be applied equally toward all nationals. Likewise, if there are to be quotas, let there be quotas for every alien nationality. Put every nation on the same footing; do away with all discriminations—this is the basis on which a sound immigration policy should stand.

Peace and the Passing Year*

CHRISTMAS time is always a good time to take stock of the progress of the movement toward world peace. Surely it is an appropriate moment. For the angel song at the birth of Christ has always haunted the hearts of men, rebuking their wars and their lust for war, and keeping alive the vision of peace on earth and good will among men. Moreover, at Christmas time, we stand at the end of another year, and each calendar year since the armistice of 1918 has marked a definite advance toward the goal of peace. No such fruitful period can be found in the history of peace endeavors as the past twelve years. Each year records a definite event.

In 1918 Salmon O. Levinson first proposed to proceed against war by outlawing it in a universal treaty.

In 1919 the peace treaties following the world war were signed.

In 1920 the League of Nations was formally established.

In 1921 appeared the world court.

In 1922 the Washington conference resulted in the limitation of big battleships by the principal naval powers.

*A radio talk by the editor of *The Christian Century* on Christmas eve, over station WMAQ.

In 1923 Senator Borah introduced in the senate his resolution for the outlawry of war.

In 1924 the League of Nations was saved from becoming a huge military machine by the rejection of the Geneva protocol.

In 1925 the Locarno treaties were signed.

In 1926 Germany was admitted to the League of Nations.

In 1927 a multilateral treaty for the renunciation of war was offered to the world by the United States.

In 1928 the Kellogg-Briand pact was signed in Paris.

In 1929 the Kellogg-Briand pact was ratified by the United States senate and was later in that same year promulgated by President Hoover as the law of the world. In the same year Great Britain, France, Germany, Japan, Italy and other leading powers accepted the compulsory jurisdiction of the world court. Also, in that year, the constitution of the world court was revised so as to satisfy the conditions of adherence formulated by the United States senate in 1926.

What now has 1930 to show in the way of peace progress? It must be confessed that the year just closing has not been a year of great encouragement. The frustrations of peace effort seem to have been more numerous and more impressive than the achievements. Three enterprises have commanded the world's attention this year. One is the London naval treaty; another is the preparatory conference on disarmament; the third is the world court. All of them register formal gains, but the genuine progress is not substantial. Let us look at each in turn.

I

The London conference was held in the first quarter of this year. Its results proved a great disappointment to those whose hearts were full of hope. The treaty did provide a scheme for naval limitation, but for no reduction. Moreover, France and Italy refused to join in its major provisions, and they still remain outside, deadlocked over the question of theoretical parity which Italy demands and France refuses. But the London treaty does mark several definite steps forward. In the first place, it has settled the question of parity as between the navies of Great Britain and the United States. The possibility of future naval competition between these two kindred neighbors is thus ruled out. That bugbear which has kept the world in fear of war has now been slain. In the second place, the London treaty fixed a ratio between the navies of Japan and the United States, thus decisively restricting the threat of war between the occident and the orient. And thirdly, the London treaty has established the principle that the size of any nation's navy is not just that nation's own business, but the concern of all nations. This is perhaps its chief gain for peace.

In all history nations have gone about the building of navies and armies without regard to any inhibition outside their own sovereign will. That sovereign power has now been voluntarily qualified by a higher

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principle, that of international mutuality. It is a great gain. The London treaty registers only its first fruits. But having once established the principle of international responsibility for the size of each nation's navy, we may expect to see its application in future years in the progressive reduction of the naval armaments of all nations until navies for purposes of war shall have completely disappeared and only such naval forces as are necessary to police the seas shall remain.

Two ill effects have come out of the London conference. One is the stimulus to build the United States navy up to parity with Great Britain. It is estimated that it will require the expenditure of more than a billion dollars in five years to attain such parity. In the framework of the treaty, our big navy advocates are able to find standing ground for demanding that we embark at once upon this ambitious policy. Their reasons will take various forms, but all will reduce to the single motive of national pride and the jingoistic sense of power. Here will be the battleground, perhaps in the present short session of congress, for an intense domestic conflict between the forces of peace and the forces of war. All believers in peace, and all who work at the great task of erecting a world structure for the pacific settlement of international disputes, will resist this attempt to add to the people's tax burden any unneeded additions to our present navy.

The other ill effect of the London treaty is not inherent in the treaty but in the negotiations by which it was attained. When Prime Minister MacDonald visited President Hoover in the fall of 1929 they reached an agreement that the London conference should base its negotiations on the Kellogg pact. This international treaty for the renunciation of war was to be kept continually in front of them, they said. But France refused to negotiate on the basis of the renunciation of war, and so the conference proceeded totally oblivious of the fact that each nation represented in London had signed a treaty promising never to seek the solution of any dispute whatever by any except pacific means. Had the peace pact been the basis of negotiations the question before the conference would have been, Having forsworn war, how much of our present naval armament can be dispensed with? But by disregarding the peace pact, the question which each delegation faced was, How large a navy can we bring home with which to satisfy the nationalistic feelings of our people?

In acceding to the demurrer of France against using the peace pact as the basis of discussion, Mr. Hoover and Mr. MacDonald dealt the pact the first and only blow it has yet received. The psychology of war was reinstated in the councils of the nations. The result was to revive the psychology of war among the peoples of the world, and enormously to weaken the world's confidence in the significance of the peace pact. Speaking for our own country alone, we are bound to say that had President Hoover firmly declined to participate in the conference except upon the explicit understanding that the Kellogg pact was to be

the basis of negotiations, and had the conference, as a result, not been held, he would have done the cause of peace a service of far greater value than any good which may come from the London treaty. The Kellogg pact is the basis of America's peace policy. The peace-loving public opinion of America must see to it that this nation never again is allowed to engage in any international conference dealing with war which refuses to face squarely and continually the supremely important fact that war has been renounced by the nations and thereby forever outlawed.

II

The preparatory disarmament commission, created by the League of Nations, met again at Geneva this year and adjourned in November for the 22nd and last time. It will not be convened again. It was decided that the long-expected world conference on disarmament should be held in 1932. Whether this date will be adhered to or the conference further postponed, only time can tell. The activities of this commission have grown more and more academic, and even pedantic, with their attempt to analyze and refine the problem of disarmament. Its efforts have indeed become farcical. Of the few formal agreements reached this year as a basis for the world conference, each one is cumbered with reservations by so many nations that the document can be called an agreement only in a Pickwickian sense.

However, the fact that the preparatory commission has reached the end of the road and turned its task over to the league as a whole, will have a salutary effect. The disarmament question—in its comprehensive sense, as covering armies, navies and air forces—will henceforth rest where public opinion in every nation can deal with it more effectively than when it was safely hidden, so to speak, in the vest pocket of a commission. What has gone on in the councils of the commission has been so highly technical that the public has taken little interest in it. The people do know that Russia has made a scene each year by demanding and agreeing to join in a radical policy of dismantling the whole apparatus and personnel of war. They know that, with each subsequent sitting of the commission, Germany's voice has grown more insistent and more impatient for action. Germany poses the logical dilemma that the powers shall either disarm in accordance with the Versailles treaty, which disarmed Germany as the first step in their own disarmament, or else let Germany arm to a reasonable ratio with other powers. Neither of these voices has been taken seriously.

The major responsibility for blocking action rests with France. The psychology of France in this matter is usually explained in terms of her vivid memory of the late war. But this is a superficial explanation. The real reason why France stood at London, and continues to stand at Geneva, in the way of substantial disarmament is the precariousness of that part of the European situation which rests upon the treaty of Versailles. The treaty, in many of its aspects, was

an unjust settlement of Europe. It levied vast reparation burdens upon Germany on the theory that the sole guilt of causing the war rested with Germany and her allies. France knows that her only hope of sustaining the treaty against either pacific or violent attack is to keep herself and her allies of the Little Entente, who benefited by the treaty, armed with sufficient force to guarantee its execution.

In this policy the nations indulge her. France is the spoiled child of the international family. Her exaggerated sense of insecurity is due in large measure to the injustice upon which the present peace of Europe rests. It is increasingly clear that before any long step toward disarmament can be taken, France must be isolated by British, Japanese and American public opinion to such a degree that she will consent to a revision of at least the most flagrant injustices of the Versailles treaty. This could have been begun, and perhaps accomplished, by President Hoover had he refused to accede to the French demand to lay the Kellogg pact on the shelf during the London conference. That golden opportunity has gone by forever. But another opportunity to effect the same result will surely emerge, and it behooves American public opinion to be ready to take advantage of it.

III

Finally, the year 1930 has again brought the United States face to face with the world court. It comes before us as a new court, with respect to those features against which the senate felt bound to affix certain reservations when, in 1926, it voted to adhere. Had the court then come in the form in which it comes now, there would have been no need of attaching a single controversial reservation. We are not now referring to the so-called Root formula. It is that formula which makes the trouble. It does not belong. It is not only unnecessary and gratuitous, but misleading, mischievous and dangerous, and the third protocol containing it should not be ratified.

Everything for which the United States has contended is now provided in the second protocol, which contains numerous revisions of the court's constitution. Recent discussion of this aspect of the court issue, in these pages, makes it unnecessary to explain in detail this assertion, but it may be said that the court, in its revised constitution, binds itself not to give an advisory opinion to the League of Nations unless the parties concerned give their consent; and the league, on its part, binds itself not to request an advisory opinion except on the explicit consent of the parties concerned. This is all and more than the senate asked for. Unfortunately, the Root formula, which was devised six months before this structural change was made, is in the focus of public attention, and these new features of the court are totally obscured in the discussion.

It is now highly improbable that the protocols will come up in the senate before December, 1931. Only a vigorous expression of public opinion will be able to reverse the action of the foreign relations commit-

tee postponing consideration until that date. But an unmistakable demand by the people for immediate action would persuade the President to call a special session of the senate on March 4. Or it might even persuade the senate informally to indicate to the President its desire to be called for the consideration of this question alone. Certain it is that the court has been long enough before our people. Certain also that our adherence would be a great contribution, not only to the peace of the world, but to the immediate stabilization of the present worldwide economic situation.

The world court has all the logic of America's international tradition behind it. Such a court was first proposed by the government of the United States—in 1907. This court has been approved by Presidents Wilson, Harding, Coolidge and Hoover. An overwhelming majority of the newspapers of the nation favor our adherence. Its passage through the senate will be opposed by perhaps less than a score of votes. Why should our action be delayed?

A Year of the Movies

JUST a year ago The Christian Century began its inquiry into the movies. It is time now to take stock of the results of that inquiry. What did it reveal? How were the revelations received? What effects have they had upon the industry, upon congress, and upon the public mind? What is the outlook for the future?

Readers will remember that this study was launched by asking them to report the quality of the pictures in their own neighborhoods. Had there been noticeable improvement during the last eight or nine years? Almost without exception the letters that poured in stated that the pictures in general had grown worse rather than better. Those letters were turned over to Dr. Fred Eastman, who was asked to make a further survey of the situation and report the facts. His articles, replete with statistical evidence, followed.

The Eastman articles took the lid off as unsavory a mess as the American people have had to deal with since they arose in their wrath and kicked out the corner-saloon. They disclosed that American movies supply about 85 per cent of the world market; that the average child of school age in America sees a movie about once a week, and his exposure each time is a little less than two hours; that the effects of this exposure include retardment of mental development, inculcation of false and distorted views of life, stimulation of the acquisitive and competitive instincts as well as the sex impulses, increased excitability, diminished sensitivity to crime, demoralized standards of modesty and social conduct. Further, that only 20 per cent of the territory of the United States is under any form of censorship or of social control, so that the children in 80 per cent of the country have spread before their eyes the thousands of scenes of filth and

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social sewage eliminated by such boards as those in Chicago and New York. Still further, that American movies have lowered the respect of other nations toward us and engendered their resentment by misrepresenting their own life and ideals. Finally, that the responsibility for this situation rests upon a few great movie corporations who have established a monopoly of the screen through block-booking, blind-booking, buying up strings of leading theaters, and employing Will Hays and his assistants to stave off censorship, give the news the right slant, and keep the public tamed; and that Mr. Hays has no authority to veto a single foot of unfit film.

The response of the churches to these revelations was immediate and overwhelming. From every section of America and from a score of foreign countries came orders for reprints of the entire series. To date more than 80,000 have been distributed. They have been made the basis of sermons, of forum discussions, and of petitions to local, state, and national authorities. A number of periodicals carried the articles in condensed form and they have been quoted in scores of others. The National Grange, the North American congress of home missions, various civic societies, Rotary clubs, and Parent-Teacher associations followed them with resolutions addressed to their congressmen asking for some form of social control over an industry which was prostituting itself and damaging our children's characters and America's good name abroad.

The reactions of the industry have provided both comedy and drama, not to mention farce. Mr. C. C. Pettijohn, chief of Mr. Hays's legal lieutenants, first warned the churches, through the Film Daily, to keep hands off. "The churches," he said, "sell religion, the theaters amusement. . . . Let these facts be realized by all concerned." But this warning was not taken as seriously by churches and parents as Mr. Pettijohn could have wished. So next came the industry's famous code of ethics, heralded around the world as an announcement that the movies had been converted. However, The Christian Century pointed out that this same code in substance had been issued first in 1921 and at various times since—in fact, whenever the movies were in danger from an outraged public. Attention was also directed to the joker in this code—the ridiculous enforcement clause which declared that the code would be "enforced through the intelligent practicability derived from consultation." It proved a bit difficult to induce confidence in the integrity of men who had been converted so often and at such strategic times, men who could sign such a code and then go on with the production of such pictures as "The Cockeyed World," "The Party Girl," and "Modern Maidens."

Failing to impress the more observant elements of the people with their latest conversion, the movie barons then set ex-Governor Carl E. Milliken to the task of writing a reply to The Christian Century revelations. Mr. Milliken sent his article to The Christian Century for publication. Had it dealt can-

didly and squarely with the moral issues raised by Dr. Eastman, it would have been published. Instead, it evaded those issues and devoted itself to the type of praise of the industry which one expects from a press agent. Therefore, it was rejected. The movie barons printed the article at their own expense and sent it broadcast over the country. Meantime they went steadily on piping the cesspools of Hollywood through the motion picture theaters and into the minds of children. Six months after issuing the "new" code, movie ads like the following were appearing all over America: "Three girls who dared. Luxurious love scenes;" "Young moderns cut loose on a South sea isle, a glowing hula moon their only chaperon. Children, all day, 20 cents;" "The action takes place in a dance hall and in the arms of two women. X . . . is cast as the impassioned dancer who, for some time, is most successful in holding her man with animal magnetism;" "Just one boudoir battle after another. Children, 25 cents."

But not all of the motion picture men of the country followed this course. From the beginning the independent exhibitors—that minority who still control their own theaters, although not free from the block-booking system which the trust has made practically worldwide—have supported the position taken by The Christian Century. Their leading weekly—Harrison's Reports—has persistently cried out against filth on the screen, in such language as this:

Wink your eyes, Mr. Hays! Even shut them to the conduct of a member of your organization. . . . You will not be able to escape responsibility. There is a pay day for all these disreputable, discreditable acts. . . . The only pitiful part about it is that, when the wrath of the nation visits you, there will be also innocent people that will suffer—the independent exhibitors. They have nothing to do with the filth, the dirt, the members of your organization are presenting to the American people, filth that perverts the mind of the youth. They are the innocent victims, because of the system which you have furthered, and for which you have fought even after judges of the United States have tried to put an end to it—the block-booking and blind-booking system, a system that compels the exhibitor to buy everything your men produce instead of what an exhibitor's public wants to see.

Pay day is coming! It is inevitable!

All this agitation in time began to reach congress, where it came to the support of the Brookhart bill (S.1003) in the senate and the Hudson bill (H.R. 9986) in the house. The former seeks to make illegal the systems of block-booking and blind-booking and the ownership of local theaters by national producers. The latter goes further and provides that the movies shall be designated a public utility and be made subject to the regulations governing other public utilities. It also provides for a federal commission with authority to consider films in their scenario form before the expense of filming is incurred. Two or three other organizations were already working in support of these bills, notably the Federal motion picture council, which has done heroic service during the past few years in the interest of better movies. The Churchman, that gallant organ of progressive

Christian ethics, which began its campaign six months before *The Christian Century's*, and exposed the fact that Dr. Charles S. MacFarland, secretary of the Federal council of churches, was on the motion picture producers' pay-roll, was partly responsible for the impact upon congress, although it did not support editorially either bill.

From whatever stimulus, letters and petitions from individuals and organizations in every section of America began to roll in upon senators and representatives. Protests from China, Japan, India, Turkey, Africa, Spain, France, and other nations swelled the tide. The apogee was reached last spring. We do not have accurate statistics concerning its extent. But some idea may be gleaned from the fact that the Honorable Grant M. Hudson, who sponsored the bill that bears his name, reports that he has received since September 1 of this year more than 200 personal letters and scores of resolutions from organizations of local, state, and national character. Some 636 resolutions have been addressed to the house and an almost equal number to the senate. In the last thirty days more than 25,000 names have been presented on petitions to congress, circulated by the Federal motion picture council, urging support of these two bills or of similar measures of social control for the movie industry.

Alarmed, the industry struck hard in retaliation. The movies combined with the wets in the Michigan primaries to defeat Grant M. Hudson for reelection to congress. They succeeded, and Mr. Hudson has the honor of being the first casualty in the congressional fight to clean up the screen. But he remains in congress until March 4 and will fight until the whistle blows. In the meantime his fellow congressmen have had their ire stirred by the following ad displayed in the *Washington Star* on December 3, the very day the present session opened: "What daring dates this young married girl makes! It took a dozen different men to entertain her, and each was a prelude to a relation more intimate and more passionate." After reading that ad, a number of congressmen remarked that the Hudson bill was not strong enough, that the movies apparently wanted nothing less than a national censorship with teeth.

The United States supreme court has added its weight to the growing forces struggling to free the movies from their commercial dictators, by declaring that the ten leading movie corporations have been violating the Sherman anti-trust act. The court found that the producers and distributors have been using methods which suppressed competition and obstructed the free flow of commerce in the industry. It outlawed the standard exhibition contracts which the producers have required exhibitors to sign. The producers give unmistakable signs that this court decision is a staggering blow, but as yet have issued no statement as to their future policy. They will, of course, use every means in their power to get a reconsideration of the case, for it is not to be supposed that they will allow their monopoly to be broken up

so long as they can employ legal brains and clever publicity men to defend them.

The outlook is hopeful, but let no one think that the battle is over. Neither the Brookhart bill nor the Hudson bill has yet been reported out of committee. Neither one has had a public hearing. Unless these bills come to a vote before March 4, both die and will have to be reintroduced in the next session of congress. Even though both bills should be reported out of committee during the present short session and both passed, it would still be only the conclusion of the first step in the process of getting better pictures. Those who want to see the screen saved from debauchery and worse at the hands of those who make money out of muck must organize.

The public has learned from bitter experience the uselessness of expecting this industry to reform itself and it has learned also how silly it is to expect Will Hays and his assistants, all highly paid by the producers of rotten pictures, to give their employers a bath. Only a united front on the part of the better elements of society can face with power and confidence the united front of the industry which seems bent upon one goal only: the making of quick profits without regard to consequences. *The Christian Century* will have more to say later concerning the type of organization essential to safeguard the public from the onslaughts of the movie barons. In the meantime, responsible citizens can help their children select the pictures they see, or can boycott the movies entirely until they have learned respect for the growing manhood and womanhood of America and for the national reputation.

So ends the first year; now for the second!

VERSE

St. Thomas Acquitted

I WILL not blame St. Thomas more,
For now I understand:
Last night my Lord stood at the door,
And asked to see my hand.

CHAUNCEY R. PIETY

Invincible

THE years race by on padded feet—
Unhaltingly, and panther-fleet—
Imprinting marks of drab decay.

My hair grows ashen; cravings numb;
Lips pale; and telltale age-lines come—
Life's hoary touch I may not stay.

Time-scarred . . . yet I shall scorn to weep
For transient youth if I can keep

My piquant heart from turning gray!

WINNIE LYNCH ROCKETT

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What's Coming In Religion?

The Main Stream and the Eddies

By George A. Coe

"WHAT'S COMING in religion?" you ask. Referring particularly to Christianity—though parallel movements appear to be taking place in all the great religions—one may predict with some confidence that two opposite tendencies that are now at work will persist beyond any datable period, but that one of them will ultimately prevail over the other.

One of these tendencies makes of religion a sort of enclosed garden in which grows a unique herbage that is watered and fertilized from unique sources. Men who feed here—so this kind of religion assumes—will go forth from the garden to apply elsewhere the kinds of power that they here acquire, but they will return periodically to feed again, and thus religion will forever retain its own specific, self-enclosed, self-sufficing life. The opposite tendency is to take down this wall of separation, denying that religion has source, or authority, or contribution to life apart from human experience in general, but affirming that this experience, by virtue of drives inherent in it, can rise to the level of worship and consecration.

Religion as an Enclosed Garden

The enclosed-garden idea of religion appears alike in the Roman Catholic dogma of exclusive, infallible authority divinely committed to the church; the fundamentalist doctrine of a closed revelation contained in the Bible; the crisis religion of the Barthians; the circumscription of Christian Science to the teachings of Mrs. Eddy; mystical practices that, assuming that ordinary experience is illusory, seek reality in abstraction from it; and the liturgical worship that, whether saturated with sacramentarianism or only reflecting its tints, has increasing vogue.

The contrary tendency may be illustrated, in the first place, by the Ethical Culture movement, which insists that its endeavor after ethical wholeness is essentially religious. An eminent Christian theologian has, in fact, declared that Dr. Felix Adler is one of the major religious prophets of our day. We might take note of a type of thought represented by the late Paul Carus, who was sure that when we seriously apply science to the problems of living a "religion of science" will grow up. Is it not a religious fervor with which A. E. Haydon insists that in the control of our happiness which science is making possible the "quest of the ages" reaches a climax, not an eclipse?

Some types of humanism, as that of John Haynes Holmes and that of Edward Scribner Ames, require no re-definition of terms in order to be accounted

religious and worshipful. The unraveling of the Jewish-Christian tradition, which has revealed at the center an ancient social thread, has had the effect, for many persons, of making the everyday issues of welfare, decency, and fairness into religious issues, and it has tended to break down every wall that separates worship of God from reverence for man. Finally, there is a significant sensitiveness on the part of many who have broken with religious traditions—they don't want to be called irreligious or non-religious. The reason is not that their feelings cling to what their intellect spurns, but that the independently developing attitudes and points of view have outreach, impressiveness, and values too great for any less expressive term.

The Field of Coming Changes

This religious diffusiveness, though it has neither the sharp-edged beliefs, nor the standardized spiritual exercises, nor the organized administration and propaganda of the enclosed garden varieties of faith, has made enormous advances in our generation. It must be reckoned with most seriously in any forecast of the future of religion. Indeed, I surmise that the greater changes that religion is to undergo are already germinating within this area.

Of minor significance will be the modifications that the enclosed-garden varieties will make, or suffer to be made, in themselves. These changes will be chiefly in the nature of increasing introversion. By "introversion" in this instance is meant re-inspecting and re-working the inherited contents and processes. It will increase because the contrasts and the strains between these religions and other factors in modern culture grow ever sharper and sharper. Two or three typical, yet diverse, cases may be cited.

Rome's Institutional Introversion

Rome, surrounded by a freedom that progressively penetrates into new areas of life, must perforce not only renew but also vary her restrictions and protests. When new problems arise, she must define what heretofore has not been entirely specific, and thus she is thrown back, more and more, upon what is ancient in her habits. Her response to our new environment is a pulling and tugging at her own history, together with feverish haste to establish a walled-in system of education. After the elementary parochial school, the high school, then the college, until it is declared to be the policy of the hierarchy to provide for the entire education of all Catholics, and to keep them out of all non-Catholic schools and colleges.

This is institutional introversion. A Catholic writer has pointed out that already the parochial school system, preventing the acquaintance between citizen and citizen that is promoted by the public schools, has indirectly contributed to the power of bigoted anti-Catholic movements. Yet ultramontanism will increase for some time to come. Along with it will go increasing stress upon certain phases of Catholic worship—its elements of beauty, its sense of belonging to the ages, its feeling of having things settled, its self-fulfilment even though humanity outside the walls of the church be torn and bleeding. But the widening gap between ultramontanism and modern culture will affect the Catholic church and Catholic piety. A slow transformation may take place through the cultural seepage or osmosis that the authorities just now are most anxious to prevent; or, increasing overt conflict may occur in administrative fields, particularly education, or, on the other hand, conflict may be avoided by retirement into the sanctuary, that is, by making a set-apart worship and an esoteric belief the crucial thing in Catholicism. Probably each of these will occur in some measure. Certainly changes in Catholicism impend, for the impact of modern culture is bound to have its resultant.

The Future of Fundamentalism

The ability of fundamentalism to resist changes within itself is still less. For it has neither the historic traditions, the fearless logic, the inclusive organization, nor the living infallible diplomat that Catholicism boasts. Fundamentalist colleges will compromise with biology, then quietly surrender; theological schools will follow suit in their handling of the Bible; because the old words do not disappear, the congregations will for an indefinite period believe that they believe the old system of doctrines, but before very long the significant remainder of the movement will be a fellowship of worship that will have the social value of a defensive bourgeois morality.

What, then, of the revival of liturgical worship, called "the enrichment of worship," among liberal evangelicals? The nature of this revival is revealed in new Gothic churches and chapels, the return of dissenting bodies to discarded forms of expression, the reinstatement of altars, rather, pseudo-altars, where they had been taboo, and the re-introduction of ancient ecclesiastical symbols. The impressively beautiful chapel of the University of Chicago may be used to point our question. What is happening in religion when men who have assimilated modern outlooks upon life and learning choose such a design for a place of religious gathering? The shape and proportions of the structure, its patent suggestion of an altar, its symbolic objects, all are derived by imitation from churches in which worship by the congregation hung upon witnessing a solemn miracle performed at the altar. To the builders of this chapel, and to the congregation that assembles in it, the

priest, the miracle, and the supposed magical benefits belong to an outworn past. Yet these liberal Protestants, like many others, in order to stimulate a spirit of devotion, revert to the tools of a religion deeply antithetical to their own. What does this mean, and what does it presage?

Imitative Evangelicalism

It means that, in spite of the considerable originality of liberal evangelicalism in intellectual matters of an historical and literary type, it is uncreative, even imitative, on the side of religious experience. Leaders who are dissolving the historic meaning of various objects and acts endeavor, nevertheless, to maintain and quicken spiritual life by means of them! This is done because there is no commanding fresh experience that requires distinctive expression. We borrow the words and tones of others because, though we desire to speak, we have so little to say. Then we take the emotional overtones of others' piety as our own communion with God. The soothingness of this esthetically enriched worship gives the worshipers an impression that they have arrived at a spiritual goal, whereas they have merely cushioned their spirits against the jolts of a road that requires re-making. Liberal evangelicalism is substantially a class religion; it is the sanctification of middle class refinement; its worship is a flight from the actualities of our social situation.

This movement will go on for some time. For it is insuring itself by costly investments and even endowments. Its worship will grow more and more formal; it will increasingly say things that it does not mean, and, like Roman Catholicism, it will more and more resort to introversion in support of itself. The congregations will become essentially religious clubs, idealistic in tone, given to benevolence, a mild restraint upon the ruthlessness of our economic life; but for a genuine re-creation of worship and fellowship they seem likely to wait until some upheaval among the unchurched and the disinherited shatters the spiritual as well as the economic dream.

What If an Explosion Came?

There is always the possibility, however, of a re-making of Protestantism from within itself. What has been said represents the present trend and the sort of forecast that current events justify. Yet it is certain that Christianity and Judaism contain a deposit of religious radicalism that might explode. A crusading spirit—social, scientific, and conscious of itself as divine—might arise, and, utilizing the administrative resources of the churches, it might become the decisive factor in civilization. Individuals and small groups scattered here and there are ready for such a revival, but ecclesiastical religion as a whole is tucking itself up in bed. It cannot help being aware that it is becoming a side issue in modern life, but it explains its weakness by reference to symptoms rather than causes. For example, it regards the divided condition of Christendom as a

major source of feebleness, and it looks for strength through ecclesiastical unions that combine weaknesses instead of renewing spiritual life at its source.

The really dominant religious forces are not enclosed in any particular organizations or traditions. The world society that now is rapidly forming will not be permeated by any "ism" or "ity" that does not, like rain-bearing clouds, empty itself and lose itself in the common earth. What is common to men when they meet one another merely as men; the ordinary acts that must be performed for the sustenance of the body; the everyday processes of extending knowledge and of creating and enjoying beauty; play; love; cooperation; nurture of the young and succor of the weak; the creative acts whereby men achieve mastery of nature and of themselves—here is the native soil of religion. Either the human motives here at play contain spontaneous religious aspiration and are capable of rising to the level of worship, or religion will come to an end.

That a definite religious consciousness is growing up within one or another area of this ecclesiastically unguided experience I have already indicated. Let me now venture a forecast of developments at the point within this common life that gives most anxiety to those who most definitely have religion at heart. What, they ask, is science, in combination with technology, going to do to us? The combination of science, invention, and economic enterprise does at least six things in the region of purposes, ideals, hopes, and beliefs:

Effect of Science

1. Particular beliefs vanish before advancing knowledge of nature, of history, and of mind.
2. A method of inquiry and of judgment arises within the religious sphere itself that discredits the whole reliance upon authority and tradition.
3. Men acquire voluntary control of conditions in an ever-increasing area that religion traditionally assigns to superhuman powers.
4. At the same time there arises both a truer and a keener realization of the particular phases of nature that man cannot control and that no god seems to guide.
5. The mental atmosphere—more influential than formulated beliefs or pledged fellowships—changes. Ancient fears, attitudes of submission, and reliance upon the dim or the imagined are supplanted by a self-confident realism. More and more a feeling grows of being at home here and now, or at least a disposition to make a home of the here and now.
6. Expectation of changes becomes habitual and normal, together with a feeling of capacity to produce changes or to create.

This amounts to a wide, wide shift in the place that men assign to themselves in their universe, and it tends mightily to affect any god-belief and any worship that may have been inherited. Many persons are convinced that these new conditions will

extinguish faith in God, and suffocate the experience of worship. I do not share this opinion; instead, I look for the spread of revised conceptions of the divine being and of correspondingly altered types of worship. This forecast I base partly upon the phenomena, already cited, of religion that is not walled in, and partly upon general psychological grounds. It is true that we can no longer affirm that there is a specific religious instinct that guarantees the permanence of religion. Nor is there any universal "sense of sin," nor "longing for redemption," nor universally active "sense of absolute dependence." But the same qualities of the human spirit that guarantee the future of science, invention, and enterprise promise a future to religion also, and they determine the broader characteristics that it must more and more assume. The reason for saying this can be given only in bare outline.

The Implications of Living

Our problem is not to reconcile two authorities—science and religion—nor even to hold together two sides of life—facts and values—but to carry into its detail and implications a human way of living of which science is an integral part. Thus:

1. Our interests will remain many and various, and they will be living stimuli for inquiry. Science will increasingly serve human interests—it will serve more of them, and it will go more deeply into them.
2. The scientific way of dealing with multiform data is to organize them, look for unity within them, and thus prepare the way for conduct guided by principles rather than impulses. A scientific age, when it arrives (it is not here yet), will insistently turn attention towards inclusive meanings in life. It will not disintegrate our wills but organize them through ideals.
3. The world-embracing social consciousness that has already appeared in science, education, philanthropy, and religion will be deepened by the advances of science, invention, and enterprise. Acquaintance will breed friendliness; even at this inauspicious moment it is breaking through the dikes of nationalism. The problem of a common world-destiny will become more and more acute; there will be a ripening sense of the value of man, and of the significance of personality and of good will.

Participation in Creativity

4. The indications that this is not a self-repeating universe, but that originality and creativity are of the tissue of it, are becoming overwhelming. This is less and less a matter of faith, and more and more a matter of rational inference and interpretation. The conscious participation of men in this creativity will increase. It will take social forms; it will deepen the sense of obligation while transforming its content; it will become, to a degree never reached in any historical religion, an active, meaningful, fertile fellowship between men and the power that "rolls through all things."

5. The major obstacle to this development of our culture is an economic system that organizes, endows, and idealizes selfishness and lust for power. The nationalism of today is one of its culminating points. But current events show that this system is self-defeating. It may go down in a bloody cataclysm, of course; yet it is likely to be dissolved by a more gradual process. For a realization that all

classes and peoples are interdependent is spreading and deepening, and the inarticulate classes are acquiring ability to speak. Economic transformation is bound to come; it will probably come chiefly by accumulation of particular reforms and reversals. In the end we shall have a worldwide economic fellowship, and this will become the eucharist of a genuine world religion.

Missions and Trade

By Guy W. Sarvis

A RAILWAY MAN of long experience in China fell into conversation with another "old timer." The discussion turned upon the problem of the American in the orient.

"One thing is certain," declared the business man, "it's a damned impertinence for us to send missionaries over here to try to change their religion—I hope you don't happen to be a missionary . . . ?" The old timer admitted that he was, but asked his new acquaintance to go on. The railroad man commented vigorously upon the fact that the missionaries were breaking down the old family system, which has given such great stability to Chinese society and made the word of the Chinese business man as good as the bond of the westerner; that the education which the missionaries are giving the youth creates discontent and strain between them and the old; that the very sources of government which rested in the village elders are being destroyed by the development of individualism and "democracy." "And then anyway we have no right to impose our religion on them if they don't want it."

"If you will stay away, I will," said the missionary.

"What do you mean?" parried the business man.

"Why, you sell the Chinese engines and rolling stock and build railways for them and so fill their heads with new ideas. You cut across superstitions and religious notions. You cause the young people to leave their homes and settle in railway towns. You encourage the development of factories and cause the shifting of whole populations. You destroy old ways of making a living and leave whole localities in poverty. You undermine the customs of ages and cramp the style of the devotee when he bows down to the old mud idol."

The railway man was thoughtful. "Perhaps you're right," he said. "I had never looked at it in just that way."

"We have no right to impose our religion when they don't want it" is probably the commonest objection to missions voiced by the intelligent and the cultured. It raises the question whether missions are not fundamentally unethical because they violate the basic principal of Christianity, respect for human personality.

It is evident, however, that a large part of civilized life consists in persuading people to do or not to do something. Business is largely a matter of "selling things" or "putting them across," which means that people who feel little or no desire to buy are persuaded to change their minds and want what they did not want before. A new oil company is "promoted." That means that folks who had no desire to invest in that particular company are induced to change their "wills" and invest. Or consider politics, education or religion. A very large and normal part of such processes, especially in times of readjustment, is bringing things to people's attention and persuading them to change their attitudes, practices, social groups, ways of spending their time or money. In a word, in any fluid society a very large number of people are found who spend a great deal of time and effort persuading people to do something they had no consciousness of wanting to do, "imposing" goods, ideas or practices upon them. Even in a static society the mature are constantly imposing things upon the immature, the experienced upon the inexperienced.

Breaking Down Resistance

It may be said that in this normal process there is not necessarily any attack upon existing values, that the "salesman" simply turns the balance of desire as between various desirable things, while in missionary work there is an attack upon established values. A very little reflection, however, will convince us that more or less subtle disparagement of the thing the customer is using is a standard method of salesmanship. How very much the sales of automobiles would be diminished were it not possible to arouse in the prospective buyer a feeling of dissatisfaction with the old car—and this without regard for the facts in the case. When we consider matters of conduct, health, manners, the reformer who wants to change the ways of the people disparages the customary in a much more pronounced fashion. When it comes to matters of "right and wrong"—slavery, prohibition and the like—the condemnation may become exceedingly bitter.

When the American business man takes his goods to the orient, he must, in the nature of the case, "im-

pose" them if he wishes to dispose of them. Of course he gradually breaks down resistance by the demonstrable value of his goods, but in the beginning he must persuade his customer to discard something that has the sanction of long usage, and substitute for it something which is entirely without general social approval. In very many cases he produces great social tension, in not a few cases war and bloodshed. In almost every case the introduction of his goods throws producers of competing goods out of employment and thus causes dislocation and suffering—this is the way of business. Anyone who is in the least familiar with the history of commercial contacts between the occident and orient will recall at once numerous illustrations. The sale of firearms, opium, alcohol and cigarettes are cases where most of us would agree that the goods themselves introduced are injurious; certainly they have been introduced against the "will of the people" to whom they have been sold. Frequently official opposition has been intense, but, because of the absence of effective government, unavailing. But when we say these things were introduced "against the will of the people" we use these terms carelessly. What we mean is that, although the purchaser wanted opium before he bought it, as the buyer must always want a thing before he buys it, more or less large and influential groups of his countrymen did not want him to have it.

Consider another illustration. The first railways built in China were torn up because of official and popular opposition. Telegraph wires were cut because they were erected in disregard of the religious beliefs of the people. We assume as a matter of course that railways and telegraphs are good for China; and there are believers in the theory of the "white man's burden" who would justify us in imposing such things on other people because we believe them to be superior. At any rate, the fact stands out that in the beginning there were only a very few officials who wanted the railways, and no one knows what "inducements" were employed to win their approval. *Practically every aspect of our material culture has met with strong resistance at the beginning.*

Creating a Social Disturbance

Not only have all new and unfamiliar goods been imposed against the will of the great majorities of people of the orient, but generally speaking, the goods which the east buys from the west have been most socially disturbing; that is, they tend to break up the established social order in all sorts of ways. The outcome may be for the better or the worse of the country as a whole or for particular classes of the population; but it may be stated as a generalization to which there are few exceptions that oriental countries tend to buy from occidental ones manufactured or semi-manufactured goods which in the nature of the case change methods of production or distribution, therefore change social groupings and organization. We need only to recall the effects of railroads, telegraph, telephones, automobiles, gas en-

gines, steam engines, cotton, flour and steel mills—a list chosen almost at random. Even such simple commodities as cigarettes and kerosene have a marked effect upon social habits.

Looked at from the point of view of the nature of the processes involved, there is no essential difference between the activities of the Standard oil salesman and the missionary. Both are attempting to "sell" their product. Both are attempting to make the people believe that what they have to sell is superior to what the people are using. Both, presumably, believe that the customer will be better off if he buys the goods offered. Both meet "sales resistance." Both leave large numbers of persons unconvinced. Some of these people are unconvinced, some feel the cost would be too great, some are definitely antagonistic. In the present juncture in China, this antagonism is likely to break out into violence, which means that we are imposing some things, or imposing things by methods which are strongly opposed by "the Chinese." These things and methods they call "capitalistic imperialism and cultural invasion."

The Right and Wrong of It

It is at this point that there emerges an ethical question: Do we have any right to "impose" our goods, or our ideas? The problem is a very ancient and persistent one. It has to do with the relation between the individual and his group. Some Chinese want kerosene and Christianity, some do not. Is it right to insist on satisfying the desires of a minority against the will of another minority—the mass of people knowing little and caring less about the issue? The fundamental question is right here. Perhaps it is not right. This paper is not dealing with that problem. It is written definitely for those large masses of our church members and others interested in this question who, with the business firms and men trading with the orient, do not raise the question of "the divine right to trade," which has been assumed as the basis of international amity, and in whose defense numerous wars have been fought. If there is resistance to this right, the business man meets it as he can—by force if it seems expedient to his confederates and his government—and he is increasingly insisting that it is the duty of his government, if necessary, to go to war to protect that "right."

Increasingly the missionaries are insisting that their government shall *not* use armed intervention to protect them and their "rights" to preach and teach. But have those among us who believe in the divine right of trade, any right to cast stones at those who believe in the divine right to preach? To sell ideas? It is surely the history of preaching that those who believed themselves to be the messengers of truth have likewise not waited for invitations. It is difficult to see how there could be preaching and teaching if the preachers and teachers had to wait for invitations from those whose attitudes they sought to change. At any rate, it would seem just as ethical to persuade people to accept new ideas, and, therefore, practices,

as to accept new goods, and, therefore, new practices.

It is obvious that in a given case it is not easy to be sure of either the ethic of expediency of a course of action. And it is certain that the answer in each case must depend to some extent on special circumstances. In connection with foreign commerce and foreign missions, there is the important fact that a national boundary is crossed. Within a nation there is a relatively free competition of goods and ideas. In both cases, special regulation is provided, if the public welfare demands it. Foreign nations certainly have a right to shut out both foreign goods and ideas which they regard as subversive or dangerous. It is easy to understand how oriental countries might consider missionary propaganda in this light, and there are almost no missionaries who would not feel that they should not respect such legal regulations. In the same way, we should respect regulations limiting or forbidding the importation of goods. However, I am not dealing with legal, but with ethical, rights, and my whole point is, that the same ethical code should apply to the "imposition" on foreign nations of *both* goods and ideas. If one is wrong, the other is wrong. If the other is right, its proponents have no right to feel that the other is wrong, *in principle*. This is the same for missionary and merchant, though both may rightfully have their own opinions about the character of the goods delivered, and their effect upon the people.

Irresistible Commerce

This brings us to a final consideration. Quite regardless of what our wishes may be, it is clear that no modern people can escape contacts with other people. The tides are too strong to be stemmed. Cultural accommodation is unavoidable, and the greater the disparity between the cultures that meet, the greater, on the whole, must be the accommodation of one or both. It now seems certain that western industrial technique and machines are destined to be adopted more and more widely, and there is much evidence indicating that, that with the adoption of western material culture, will go an increasing adoption of corresponding western immaterial culture. This includes techniques, systems of government, education, methods of warfare and of business, fads and fashions, philosophy and religion. The point cannot be elaborated here, but it seems very probable, indeed, that in such cases the economically poorer will take over very much more of both the material and immaterial culture of the richer nation, than the latter will take from the former. In this process of cultural adjustment, much that is of doubtful value or harmful will be taken over. Few of us would question that the greatest values in any culture are its immaterial values. The question concerning missionary endeavor then comes to be, not, Is it impertinent, but, Does it pass on in any effective way significant and universal values in the field of immaterial culture? And does it play any important part as a cause of change in material culture?

We may repeat, then, in summary, that neither goods nor ideas may be imposed by the use of force. The individuals who accept them must want them. Cultural accommodation in this highly interdependent age is unavoidable, and in this process, conflict between groups, and between individuals and groups, is inevitable. Missions differ from trade, not in the ethic of imposing their product, but in the fact that they deal chiefly with the immaterial, and they are not conducted for profit. They are a part of the expansive drive of active and productive civilizations. This drive seems to be universal in human history, and may be accepted as inevitable in our own age, questionable as its ethic may be. Why, then, should any one wish to rob it altogether of any spiritual value or interpretation? Since the orient is bound to adopt many of the material elements of our western culture, why should it not have the opportunity also to select from its immaterial and intangible values, those goods which we ourselves hold most dear?

An Interview with Father Time

By Samuel Harkness

IT WAS the last evening of the old year, and I sat watching the little flames dancing upon the logs I had piled in the fireplace. The room was in shadow except for the light which came from the hearth. Suddenly, I was aware that I was no longer alone. A tall and stately figure stood looking at me. He was hooded and cloaked with a fabric somewhat like mist. His face was pure and kind, and as I looked into his eyes, I saw the storied panorama of the past. The legions of Rome swaggere^d to the wars again, and once more a woman's face "launched a thousand ships."

I said, very softly, "Who are you?" And he answered simply, "I am Time." "But," I exclaimed, "the cartoonists picture you as a bald old fellow with whiskers and carrying a scythe."

"I am surprised that you get your ideas of life from the cartoonists," he answered, "and, incidentally, I have no use for a scythe. Most people mow themselves down with the scythes of their own inventions and follies."

I noticed that his garment seemed to be of many shades. There were patches on it like great ink-spots and occasional splashes of gorgeous color. Answering my unspoken thought, he said: "The dark tints you see in my dress are the cruelties and stupidities of men. This old spot represents a crucifixion in Judea, and this newer splotch is the 'war to end war.' Two fresh stains upon me are the lawlessness and unemployment which fret these days. This golden place is for all the sacrificial gifts of the loving poor, and this touch of glory is for the dedications of great

leadership. Virtues brighten my robe, and sins darken it. I can only wear what men give me."

"Thank you for telling me," I said. "Your dress might be darker than it is."

"Yes," he answered, "and brighter."

I looked at the clock and saw that but two minutes remained of the old year. So I sat up straightly and said, "Tell me quickly: do we human beings amount to much in this vast jumble of stars and mud?"

"More than you think," was his reply. "Stars are your footlights, and mud your stage, but you are the drama."

That was getting somewhere, I thought, so I tried him again: "What is going to happen, for instance, to me?"

"That all depends on you," he answered.

I was annoyed, and muttered, impatiently, "Copy-book stuff!"

He looked at me sternly. "The trouble with your generation is that you laugh at the copy-book maxims.

Some good things you had to write over and over again, like 'Procrastination is the thief of time.' Do not forget them."

The anguish of separation was upon me: "But what about those I love? People plunge so easily into shame and failure. What can I do?"

"Well," he answered, "you human beings are all in the same process. You can help each other if you will only use your heads—and your hearts."

I looked at the clock. The minute hovered on twelve, so I said, breathlessly, "When will I be through with time?"

He considered for a moment and I saw that he knew, but he shook his head finally, and said, "What does it matter?"

He turned to go, but I cried, "Wait! One thing more: is it all right on ahead?"

He smiled and my heart warmed. Then, factory whistles blew, shots were fired in the streets, a new year had come, and Father Time had vanished.

Questions Behind Unemployment

By Dorothy Cole

A DISCONCERTING situation exists in the United States today. While we have been surrounded with silver tongued orators extolling our standard of living as the highest in the world, never to be lowered, while we were told that increased production must mean higher wages and better living for the average man, while we were dazzled by visions of a new world in which poverty and hardship were unthinkable—lo, we turned about and found a huge wolf of the Species Unemployment devouring everything in sight.

But did that teach us any lessons? Oh, no! For some time we insisted that the wolf certainly must be an optical illusion and that it was foolish, not to say wicked, to whisper to our neighbor that he had better beware. No one but a criminal would disturb his tranquillity. Besides, the wolf really wasn't there and we might only bring down ridicule upon ourselves by believing in it. So we looked over our shoulders and considered what a beautiful golden moon was rising.

As the Wolves Multiply

But the wolf thrived and grew fat and exceedingly bold, and by and by a whole flock of little, hungry wolves appeared and became thoroughly annoying. At last it seemed wise to admit that there were a few of the pests around, but to add that they would soon be wiped out by the authorities and that we need not concern ourselves at all, because, in general, things were going very well indeed. The only difficulty seemed to be that no one had a very good idea of the best way to get rid of the wolves, and the time came

when many of us stood behind locked doors with bated breath and wondered if the door would hold, and who would be devoured next, and where it would all end.

Just at that moment, we picked up a cartoon in the Literary Digest and saw a picture of ourselves scraping a plate for a satisfied wolf—and the scraps we fed him were "fear," "lack of spending," "pessimism," "hard times complex," and "lack of confidence." How simple! Now why on earth hadn't we thought of that before?

So we looked a little further and found a plea for "every wage-earner now employed to increase his expenditures by \$1 a week," thus financing the employment of over a million men. But that wasn't for us, for we were spending all and more than we earned on the ordinary, everyday necessities of life and were looking, rather, for some way to buy the coat which we so badly needed, or the washing machine which would take a burden from frail hands, or some of the other goods lying idle in the slow market for which we felt real need. No, increased expenditure couldn't be the answer for us. And it seemed hard to believe in overproduction when all that kept us from buying goods was just a little more income.

Sources of Pessimism

Well, it just must be that we were too pessimistic. But how in the world did that happen? We hadn't noticed this crisis until it became a super-crisis, and yet we were somehow to blame for it. When had we been guilty of the American sin of pessimism, of that lack of confidence which had brought on a "hard

times complex"? Why, it was when the big industries began discharging men, and when several banks merged and threw out of employment men who were neighbors and friends, men who had expected to spend their lives in the job on which they had worked for years, and when we saw them—reliable, middle-aged, substantial citizens—turned away from further employment with the brief but final comment, "Too old." Then we began to wonder whose turn would come next, and what it availed anyone but the man at the top if one machine can do the work of many men, and who will buy the goods the machines turn out if efficiency in business means a minimum of employment, and what kind of wild, impossible world we are in, anyway—we who have always believed the creed of America's religion of prosperity, that a man who does his job faithfully and well, who provides simply and honestly for his family, is a valuable citizen and the cornerstone of the country, and not merely fodder for a machine, to be discarded after the first energy of youth has departed. No, the answer cannot be here. We have been blindly optimistic, rather than intelligently pessimistic. If we are to blame, it is in some other way.

Taking It Out on Hoover

Then, with the irritation of a man wrongly accused, we began to consider the "higher-ups." Why didn't they do something? What right had they to let the country get into such a mess? What kind of President have we if he cannot change the situation in short order? What is congress for, anyway? Why should we suffer from fear and insecurity—we who have been prepared for peace and plenty? So, though we had not a very warm coat or enough hot soup, we got pretty hot under the collar. And the busy politicians heard our cries and promised employment on public works, emergency relief funds, government employment agencies, and a bright and happy future if we would only be patient.

Well, we calmed down a little and waited watchfully, though with a skeptical eye on the promising politician. And while we were waiting, because it is almost impossible for the human mind to be entirely idle, we began to wonder about a lot of things. For instance:

Can we have periods of unemployment and maintain a sound and prosperous country?

Is emergency relief a cure for widespread unemployment when the causes for such a situation have not been removed?

Are "federal government activities" and unemployment bureaus more than the latest form of "passing the buck"?

Has a man a right to pride in his job and expectation for its future, or should he expect to be satisfied periodically with emergency jobs and emergency relief?

Do five day weeks and comparatively high wages in youth compensate for being discarded after a man reaches the prime of life?

Has a capitalist, in the interests of efficient production, a right to hire 5,000 men now and push his plant, only to discard them later because "production must be equalized"?

Is there over-production, when many people need goods and would gladly buy had they sufficient, or any, income?

Should a business pay dividends and pile up fortunes when employees are paid less than a saving wage, or are being discharged?

Has an employer a right to amass more money than he needs by "efficient operation" when this subordinates the man to the machine?

Is a little business depression now and then a good thing for the country, making business men more alert and progressive, or does such depression put the burden on the man who least needs the spur?

Can even a minimum of cold and hungry be justified in a country where some know not how to count their wealth?

"Communism"

But at this point we heard loud cries of "communist" and "socialist" and found angry and prosperous citizens surrounding our park bench and pointing out to us that the streets are full of well dressed people, and that never have there been more automobiles on the roads, and that the amusements are crowded, and that there is no question but that "the country is fundamentally sound." As their vehement assurances and the unmistakable evidence before us beat in upon our dull brains, we began to wonder if, after all, there isn't a lot in the good old idea that if a man is a failure he probably deserves to be. Who are we to question it? If Henry Ford could rise from—oh, well, what's the use! But wait, we have known John Smith for forty years. He is able and honest. The very man who discharged him from the bank said that he would rather have John, with his experience and ability, than take on the young hopeful who was taking his place. . . . "But it is the policy of the merged concern to get in young men at lower wages."

Well, it is certainly all very confusing. We think probably there ought to be a law about it. Even a republican President in a prosperity era must find it a hard course to chart—and especially so when his counselors are the big business men who have been at the helm all along! Since they did not avoid the Scylla, how may we be sure of escaping Charybdis? It is very hard to feel calm and confident and comfortable, but of course the country is as "fundamentally sound" as ever, and if we live through this we may be sure of being more prosperous than ever in the near future. But we can't help wondering why it doesn't occur to somebody that possibly no man has a right, in the interests of efficient reduction of business overhead, to pile up a comfortable fortune for himself and his stockholders while the men who are doing the real work of the world must be at the mercy of over-production and unemployed.

B O O K S

A New History of American Christianity

THE STORY OF RELIGIONS IN AMERICA. By William Warren Sweet. Harper & Brothers, \$4.00.

TO write the religious history of the United States is one of the most difficult tasks any historian can essay. It is especially difficult for one who realizes that the history of religion is an aspect of social history, but no other treatment can do more than touch the fringe of the subject. Part of the difficulty arises from the variety of religious and irreligious convictions held by those who may be expected to read and pass judgment upon it, and from the fact that the historian is himself immersed in the scene which he must portray and occupies a point of view of his own with reference to the values and principles involved. And part of it results from the diversities and divisions of the subject-matter itself. Various racial and cultural strains entered into the making of our American heritage, religious and social. The integration of these factors is still very far from complete. There is not a single sweeping and unbroken current—there never is, but there sometimes seems to have been in times and places sufficiently remote—but rather a maze of interlacing streams as in the valley of a threaded river. Like the course of such a river, it is hard to map. Details are confusing and generalizations are dangerous, but without both there is no history.

What part has religion played in American civilization? What has religion done to America, and what has America done to religion? How have the old flocks fared in these new fields, and what new flocks have come into existence? These are some of the questions which Professor Sweet undertakes to answer. The general social background for the story of religion is found in three great facts—or three complex bodies of fact: the immigration and settlement of many racial and religious groups in the colonial period; the phenomena of frontier life and the westward sweep of the frontier across the continent; and the economic and industrial changes which have occurred in an age characterized by mechanization, urbanization and organization.

No man can write a history of American Christianity entirely from the original sources. They have not yet been sufficiently collected and organized. Professor Sweet probably comes as near it as anyone can at the present time. He is, moreover, actively engaged, much of his time, in such collection and organization of source materials as will make it possible, some time in the future, for some man or group of men to write a history based solidly on the primary sources. The author's close contact with such materials has given him the point of view and the method of the scientific historian. He has nothing to prove and no denominational ideas to sell. This volume may be considered as an *ad interim* report on behalf of this imaginary committee on the writing of a history from the firsthand documentary evidence. It will, and should, supersede all previous efforts. There are some blanks which one would like to see filled, even in an *ad interim* report. The most noticeable one results from the fact that, being an Anglo-Saxon Protestant, he seems to have overlooked the fact that, simultaneous with the Puritan beginnings in New England, some equally interesting, though in many respects not equally important, foundations were being laid by Catholics in that part of New Spain which ultimately became a part of the United States.

WINFRED ERNEST GARRISON

In the Spacious Days of T. R.

OUR TIMES: PRE-WAR AMERICA. By Mark Sullivan. Charles Scribner's Sons, \$5.00.

MARK SULLIVAN'S chronicle of the days which we all remember loses none of its verve as it moves through its third volume. This is preeminently the book of Teddy Roosevelt. Not Theodore. It is the "Teddy" who once held a nation enthralled who here comes back to his own—the "Teddy" after whom were named toy bears and women's undergarments, the "Teddy" who chased nature fakers and wrote to "Dear Maria," the "Teddy" who swamped the membership rolls of the Ananias club and longed for more San Juan hills to conquer, the "Teddy" at whose death a New York police captain said, "It was not only that he was a great man, but, oh, there was such fun in being led by him!" There are, to be sure, other things beside Roosevelt in these 600 pages—Taft and his progress to the presidency, Hughes and the insurance scandals, Pitchfork Ben Tillman, the arrival of LaFollette, Borah and Clarence Darrow and Big Bill Haywood, Harry Thaw, Dr. Crapsey and "the last of the heretics," Dr. Stiles and the last of the hookworm, Merkle's boner, Alexander's ragtime band, the peekaboo shirtwaist, J. P. Morgan, Dowie, Tom Johnson, the San Francisco earthquake, Hetty Green, Mark Twain—well, it's all here, large as life and twice as natural. And if you are inclined to doubt at times whether we are making any progress it is a little enheartening to read of the hysterics which the southern press had in 1901 over Booker T. Washington's presence at the White House table. The south wouldn't relish a reenactment of that incident today, but it wouldn't go quite so berserker in writing its rage. This third volume of Mr. Sullivan's leaves one, however, a little sad. The hopes of most of the actors are so high; the friendships are so warm; the march toward a better world goes so confidently forward. Nineteen hundred and eight—the point at which Mr. Sullivan stops his narrative—seemed bathed in sunshine. It is difficult to look back at those days, knowing what was to follow, and not feel with renewed poignancy the pathos and the irony of the human story.

P. H.

Books in Brief

INVITATION TO RENAISSANCE ITALY. By Rachel Annand Taylor. Harper & Brothers, \$4.00.

Under a new title is presented this partly rewritten and considerably augmented edition of the author's "Aspects of the Italian Renaissance." Like the earlier book—and also like the author's extraordinarily brilliant "Leonardo the Florentine"—it is more easily intelligible to those who have already a considerable acquaintance with the renaissance and its characters. It has color—flash—movement. The quality of the renaissance is in it, as well as information about the period. A tapestry with many threads of gold and with a throng of figures bewildering to those who do not already know them but giving great joy to those who do. For a minor correction—Filelfo was not twenty-seven when he was invited to Rome. He was seventy-seven, a learned and unscrupulous old blackmailer, the typical racketeer of humanism.

THE LIONS' DEN. By Janet Ayer Fairbank. Bobbs-Merrill, \$2.50.

Daniel was a young congressman from Wisconsin—a farmer, a progressive, a bachelor and an honest man. The lions' den was Washington, with its political and social snares

set to entrap the feet and muddle the purposes of earnest and unsophisticated young progressive bachelor congressmen. If his name had been Joseph instead of Daniel, Washington might also be said to have supplied a Potiphar's house. But Daniel came through his fiery trials unscathed. Mrs. Fairbank knows her Washington. She knows the procedure of the committee rooms, the practices of the house, the distractions of society, the pressure of financial, social and political influences by which congressmen are cudgeled or cajoled into submission. The contrast between her honest men and her crooks in congress is perhaps too sharp to be wholly realistic, but confusion is avoided by keeping the character-outline a simple pattern in black and white. If more of the subordinate figures had been etched as sharply and finely as three or four of them are, doubtless this too simple representation of congress as divided into two classes of men—the honest and independent Daniel and the purchaseable or servile everybody else except Becker—would have been modified by the addition of some of intermediate quality. Probably the most accurate picture of congress would be a half-tone rather than a wood-cut. But this is a very vigorously written novel, the obvious merits of which make entirely credible the report that Mrs. Fairbank's former book was second choice for the Pulitzer prize for the year of its publication.

CORRESPONDENCE

The Root Formula

EDITOR, THE CHRISTIAN CENTURY:

SIR: In your issue of December 10 there is an editorial on the world court which, while supporting the adherence of the United States to the court, opposes the so-called Root formula. It seems to me that the ultimate aim of securing the participation of the United States in the work of the court is so important that it would be most unfortunate to prejudice the chances of reaching the objective because of a difference of opinion as to details of the procedure involved.

1. In your editorial you suggest two purposes of the Root formula. The purpose of the Root formula was to provide a way out of the deadlock which resulted from the failure of the states members of the court to accept the five reservations adopted by the senate in January, 1926. The Root formula is designed to constitute an acceptance of all five reservations and to provide a procedure through which they can be applied.

2. You argue that the Root protocol is now unnecessary because of "changes in the constitution of the court itself." But you also point out that the protocol embodying these changes is still merely in process of ratification. I share your hope that the ratifications will all be deposited in the near future, but experience teaches that ratification is a slow process and that we might have to wait some time if the adherence of the United States to the court treaty must depend upon the action of all of these other states. The Root protocol accomplishes for the United States what the revision of the statute would accomplish for all States of the world.

3. You say that the league bound itself in September, 1929, "not to ask for an advisory opinion without the consent of the parties interested in the dispute." I suppose you refer to the resolutions accepting the report on the protocol for revision of the statute. Such action does not bind the league. The league as such could be bound only by an amendment to the covenant.

4. The ratification by the governments of the protocol amending the statute would also bind the court.

5. The experience of the last five years particularly, and a long experience in other matters, shows that the acceptance of reservations or new protocols is a very slow process. Why encounter the extra delay involved in your suggestion of a new

protocol covering senate reservations Nos. 2 and 3 when the other states have already signed the Root protocol containing satisfactory provisions covering these reservations? The Root protocol, moreover, also contains provisions covering the first and fourth reservations, and even the "bare formality" of the ratification of an unobjectionable protocol by the parliaments of more than forty states throughout the world must necessarily require considerable time.

6. It would appear that the main objection which you express to the Root protocol is that it is redundant and unnecessary. Even admitting that this is true, which I can not, is it worth while further to complicate the issue and to insert a new source of controversy to avoid a possible duplication?

7. There does not appear to be any indication that the senate is ready to abandon the aims of the five reservations which it adopted in 1926 and the protocol for revision of the statute meets only the aims of one of these five reservations. The Root protocol meets the aims of all of the five reservations. It therefore seems that the quickest, most satisfactory, and safest procedure for achieving the common end of securing the adherence of the United States to the court treaty, is to be found through the ratification of all three protocols which are being submitted by the President to the senate for favorable action.

Columbia University.
New York City.

PHILIP C. JESSUP.

[We have numbered the paragraphs in Mr. Jessup's communication in order to fit our response closely to each of his points.

1. We differ flatly with Mr. Jessup's statement that the Root formula is designed "to constitute an acceptance of all five reservations, and to provide a procedure through which they can be applied." In respect to the fifth reservation, which is the only one in controversy, the Root formula is designed to afford an exit for the United States from the court in the event that a deadlock arises by virtue of the determination of the court to exercise its advisory jurisdiction despite our claim of interest. This provision, we contend, has now been rendered unnecessary and inapplicable, by the adoption of the new article 68 which is included in another protocol.

2. President Hoover says in his world court message to congress that the three protocols have been ratified by practically all of the nations members of the court. There would therefore be practically no risk in our ratifying. But if by the time we are ready to ratify any nation had not yet ratified the protocol containing the revisions we could easily provide that our ratification should be effective only when the last of the other nations had ratified.

3. The action taken by the league assembly in September, 1929, binding itself not to request an advisory opinion without the consent of the parties interested is all that is required. No amendment to the covenant is necessary, as the requesting of advisory opinions is purely an administrative function of the league. In the exercise of this function it has power to define the conditions under which it will not exercise it. This it has done in a manner that meets the condition of the senate's fifth reservation.

4. Of course.

5. This paragraph is fully covered in the editorial of December 10, and in replies numbered 2 and 7.

6. No. We did stress its redundancy in the editorial referred to, but if it were merely redundant it could be allowed to pass without objection. However, it is positively mischievous and dangerous. It puts the United States in a wrong position. The court is now 100 per cent sound—that is, when the protocol of revisions is ratified—and there is no reason why a special status should be asked by the United States. Moreover, the implications of the Root formula deny and thus nullify article 68 and the league's self-limitation. Instead of weakening these features our action should be such as to invest them with their fullest significance.

7. The aims of the other four reservations are not in controversy and can be easily included in another protocol which, upon our signing and ratifying it, would be ratified by all the other states in short order.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Death of Dr. Robert W. Rogers, Orientalist

Dr. Robert W. Rogers, widely known orientalist, professor emeritus of Hebrew and Old Testament at Drew seminary, died Dec. 12 at Chadds Ford, near Philadelphia, after an illness of several years. He was in his 67th year. Graduating from the University of Pennsylvania in 1886, Dr. Rogers received degrees from Johns Hopkins, Haverford and the University of Leipzig; he specialized in his study on the Semitic languages, the Old Testament and Babylonian and Assyrian history. From 1890 to 1893 he taught at Dickinson college, and from 1893 until his retirement in 1929 he occupied the chair of Hebrew and Old Testament exegesis at Drew. He was also professor of ancient oriental languages at Princeton during the decade beginning with 1919. Dr. Rogers received a number of honorary degrees, notably from the universities of Dublin and Oxford. He wrote many books, among them "The History of Babylon and Assyria," "The Religion of Babylonia and Assyria" and "The History of Persia." He was a member of numerous oriental and archeological societies in America and abroad. Dr. Rogers came of a family of scholars. He was ordained to the Methodist ministry in 1890.

Korea Methodism Is United

The board of foreign missions of the Methodist church has received a cable from Bishop James C. Baker of Korea, giving the information that on Dec. 8, the missions of the Methodist church and of the Methodist church, south, of Korea, were united. Rev. Ju Sam Ryang, a Korean pastor who has for six years served as superintendent of the Siberian-Korea mission, the organization of the church, south, carrying on Christian work among Korean residents in Siberia, was elected the first bishop of the new church. Bishop Ryang is a graduate of Vanderbilt and Yale universities. He is also chairman of the Korea National Christian council, and was a delegate to the Jerusalem meeting of the International Christian council in 1928. The new Methodist church in Korea will have a total membership of about 25,000, an ordained Korean ministry of 125, and some 800 churches and chapels.

Dr. Moton Undergoes Major Operation

Dr. Robert R. Moton, principal of Tuskegee institute, is reported to be doing well after undergoing a serious operation at one of the Mayo hospitals in Rochester, Minn.

Dr. Barton Wills a Mountain to Berea College

It is reported that in his will Dr. W. E. Barton bequeathed a mountain near Berea college to the school. The peak, the will requests, shall be known as "Barton Pinacle" and will be a portion of the college forest preserves. Dr. Barton's valuable collection of books on Lincoln is be-

queathed to an educational institution to be selected by his children. Another collection of books is left to Chicago theological seminary. Bequests of \$14,500 to charity are made in the will.

Dr. Jefferson's Successor Declares His Faith

The Broadway Tabernacle Tidings for November printed in full the paper which was read before the examining council by

British Table Talk

London, December 8.

IT HAS been a week somewhat rich in rumor. The liberals were declared to have pledged their support to the government for two years, but Mr. Lloyd-George promptly declared that any help he and his people gave was from day to day, and he himself strongly criticized the futility of the government's policy toward unemployment. None the less the government is much more stable than it was a short time ago. It has even been said that "Ramsay" would go to India and leave Mr. Henderson as prime minister. We are suffering acutely from a certain school of journalists, who must have a sensation a day.

When nothing happens; then they may

From realms of fancy borrow;

Concoct sensations for today—

The devil take tomorrow!

* * *

The Mosley Proposal

There is no reason to believe in such rumors. But there are two important facts to be noted. First, General Seeley, an experienced statesman, pleads for a national government. Second, Sir Oswald Mosley and his 17 fellow-rebels in the labor party have issued a bold manifesto. They demand an emergency cabinet of not more than five ministers with power to carry through an emergency policy: a national planning organization to assist in the development of new industries; an important control board for foodstuffs; trade agreements with the dominions, and, what is most serious, "some postponement, until reconstruction, of the repayment of war debt." Sir Oswald Mosley, I believe, has a growing influence over such labor people as are tired of the old school of leaders. But we are not even in sight of his "emergency government."

* * *

No General Coal Strike

The voting at the miners' conference on Thursday was rather close. The miners representatives by 230,000 votes to 209,000 decided that there should be no strike in the coal trade, but the "spread-over" should be submitted to the districts for decision. Scotland was to make its own terms. A number of delegates representing 100,000 men abstained from voting. The actual decision was upon the question whether a ballot should be taken as to whether there should be a natural stoppage. The answer was in the negative. In other words the conference, which had formerly put a ban upon the "spread-over," now refers the question to the districts. The "spread-over" means, generally speak-

ing, 90 hours' work in the fortnight instead of a 7½ hours' day. There is little doubt now that this suggested scheme will be accepted.

* * *

The Friendly Debate Upon Science and Religion

There was a time when the conflict between science and religion was productive of more heat than light. We may even have become, Dean Inge considers, too polite in these days. In the press, through the B. B. C., and in books the debate is carried on with undiminished interest. The dean of St. Paul's took his place at the B. B. C. microphone yesterday afternoon. He had a shocking cold and it was with evident difficulty he persevered to the end, but that was worth doing. Much of his address was given to the very necessary task of clearing the issues. There might be no quarrel between science and religion, but there was between the naturalism which is the creed of many scientists, and theology, which is the attempt in the intellectual realm to interpret the experiences of the religious man. The dean used with effect some of the views of modern science to show the shortcomings of the victorious agnostic scientists. In the end he pleaded for the place of imagination in religion; poetry was the true language of devotion. Faith began with experiment and ends with experience. Faith, knowledge, love, were the three stages, and interpreted rightly, they are not and cannot be ruled out by science. It was interesting to hear the dean maintaining after many years the principles he set out in his little book on "Faith." . . . The little book by Sir James Jeans on "The Mysterious Universe" must be one of the most popular books of this autumn. Another valuable book, "The Flight from Reason," by Mr. Arnold Lunn, contains a mass of relevant material, arranged in a logical order, and upon this an acute and critical mind is at work. Or perhaps it would be time to say that there is some brilliant sword-play. For Mr. Lunn delights in an intellectual bout with the representatives of science, and he is not content with parrying their thrusts. The very title of his book is significant. It is not the theologians who are in flight from reason.

* * *

And So Forth

A tribute is being prepared to honor Lord Cecil of Chelwood's services to peace. A portrait is to be painted with a view to inclusion in the National portrait gallery. . . . The Congregationalist social service committee has issued a manifesto upon the unemployment crisis. It sets

(Continued on page 1633)

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Rev. Allen Knight Chalmers, successor to Dr. Charles E. Jefferson at the Tabernacle. Dr. Chalmers' last paragraph indicates his point of view as to religion

and the church: "You and I are on the edge of another critical generation. Fortunately, the church has lost a certain sacrosanct prestige. It has had to come

Special Correspondence from Scotland

Glasgow, December 1.

THERE is a coal strike in Scotland today, although, happily, a stoppage has been avoided or at least postponed in all other parts of this island. The issue is the "spreadover" of hours while negotiations

The Coal Strike

continue toward a permanent settlement. The coal mines act states that the miner's working day shall be reduced from 8 hours to 7½ hours, as from Dec. 1, but there is a proviso, popularly called the "spreadover," that the 8-hour day can continue in any district where agreeable to both owners and men, if the number of working hours per fortnight is no more than 90. The owners proposed to the men, while the agreement is being negotiated, that the mines should be worked still on the 8-hour day, but with a holiday, in addition to Sunday, every other week, i. e., 88 hours in the fortnight, the pay to remain the same. The men have rejected this, on the plea that it is illegal to adopt the "spreadover," since the miners' federation in London last week declared disapproval of that principle. Accordingly, all Scottish pits are idle today, except the collieries in Ayrshire, a part of Fifeshire, and a few individual pits in Lanarkshire—where the men have accepted the owners' terms, as all the strike-threatened districts in England and Wales have done. The implication of the "illegality" objection became clear at the district meetings yesterday, when the miners were told by their leaders to apply for unemployment benefit, since they could not be considered strikers for refusing to do something illegal! The Scottish conciliation board is meeting in

Glasgow today, and there are eager hopes that the impasse may be broken.

* * *

A "Call" to the Church Of Scotland

Plans for the "forward movement" of the Church of Scotland have now assumed more definite form, as a result of a conference of denominational leaders at Dunblane Hydro. This forward movement is not a financial drive, nor a new piece of machinery, nor an effort to monopolize initiative by some new body. Rather, "it is an attempt to bring to every member and every congregation a deeper and more informed sense of the service which we are all called to give, that the spirit of Christ may penetrate and control the life of Scotland and all the world." The method is to issue a carefully considered "call" to the whole Church of Scotland. This call is being prepared by commissions which are reviewing the church's responsibilities and commitments, together with the response which these demand. The findings, which will be published in a volume, entitled "A Call to the Service of the Kingdom," will be conveyed to the church by a congress to be held in Glasgow, Oct. 26-30, 1931, and attended by 2,000 to 3,000 delegates from all the presbyteries of the land. This will be followed by provincial and shorter congresses in half a dozen centers, and finally by each congregation studying the contents of the call. Also it is proposed to send a series of "missions of the kingdom," from presbytery to presbytery and from town to town, by means of a large panel of speakers, who will present the call not so much by argument as by pictures of what is demanded of us, closing the mission where possible with a united communion service of dedication and glad response.

* * *

Presbyterians Face Mission Problems

At the meeting of the eastern section of the General Presbyterian alliance in Edinburgh last month, Dr. Forgan gave an interesting summary of his study of the foreign mission reports of the denominational

(Continued on next page)

An Adventure in Human Relations

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out from the protection of altar rails, out from behind the pulpit breastworks, and walk the common road with men. No longer can we compartmentalize life into religion and business, religion and science, religious and secular, the Lord's day and the days of men. Life is a connected thing. Our job is not to build another of man's institutions. We are concerned that constantly growing individuals shall be

able to see, with keen minds and clear eyes, shall be able to hold, with selfless devotion to the truth, a vision and a power which will increasingly make the cities of men to become the City of God."

New York Community Church Receives Bequest

Through the will of Mrs. Charles H. Wilson, of Mt. Vernon, N. Y., who died

SCOTLAND CORRESPONDENCE

(Continued from preceding page)

bodies which comprise the alliance. In one denomination there are 80 vacancies on the foreign field, and that church would be grateful if it could fill even 30 of these. Another denomination has six hospitals without a doctor. All the churches are having real difficulty in financing their foreign mission program. Is the remedy curtailment? Dr. Forgan thought not, for in the one church which had tried that, the immediate result was a still further shrinkage in the giving—apparently on the ground that the individual member copies the spirit of the denomination as a whole. The one hopeful note was that the church in Transylvania offers to send a man to Manchuria under the Scottish and Irish churches, until the Transylvanians are strong enough financially to support a foreign mission enterprise of their own. Dr. Forgan queried whether retrenchment might be avoided if the minority churches can only help thus to provide the man power, while the strong churches stretch themselves not to fall down in their giving.

... One other interesting disclosure of the meeting was the unanimous amazement of those who had been delegates to the continental conference at Elberfeld in Germany, over the attendance of the public at that little Presbyterian and Reformed gathering. A cabinet minister, fighting for his political life at the election only a week off, had spent a day and a half with them. Papers had been read, 45, 60 and 90 minutes long!—and mostly on theological subjects, too—yet the people had sat absorbed. Prof. Hugh Mackintosh gave it as his opinion that the times are ripe for revival, and that this evidence points to Germany as once again destined to be the source: (1) Germany is in the right mood, for she has received at the Lord's hand double for all her sins, and has no self-sufficiency left, such as the victor nations boast; (2) theology, which may seem dull and unpractical in times of prosperity, becomes the queen of sciences in revival times; (3) already from Karl Barth and the German school has come the one positive new note in theology in recent years.

MARCUS A. SPENCER.

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THE PRAYING STRIKE

You read in the CHRISTIAN CENTURY for December 17th a remarkable article, under the above title, about the strike of textile workers in Danville, Virginia.

There has been organized the

CHURCH EMERGENCY COMMITTEE

For Relief of Textile Strikers in Danville, Virginia.

This organization appeals to you for help. The appeal is based upon the following facts:

1. The issue of this strike is whether or not workers have the right to join a union of their own choosing. Practically all the denominations have repeatedly passed resolutions stating that workers have this right. We believe many church people will wish to demonstrate the sincerity of these professions by supporting these Danville workers.

2. The strikers are reliable citizens and church-

going people, who are giving a remarkable demonstration of non-violent resistance. It is as remarkable in many ways as the Gandhi movement. They should be supported by Christians who believe in the Jesus method of overcoming evil.

3. Starvation should not be the determining factor in the struggle. Every cent received by this committee goes to Danville to help feed strikers and their families.

PLEASE HELP

Checks should be made payable to W. B. Spofford, treasurer, and mailed to

THE CHURCH EMERGENCY COMMITTEE

287 Fourth Avenue, New York City

ALVA W. TAYLOR, CHAIRMAN

REV. JAMES MYERS, SECRETARY

Committee: Mrs. Richard Aldrich, Rev. W. Russell Bowie, Winifred Chappell, Eleanor Copenhaver, Jerome Davis, Mary Drier, Bishop Charles K. Gilbert, Rev. Hubert Herring, Rev. P. H. Hook, Mrs. J. N. McEachern, Rev. J. Howard Melish, Rev. R. B. Nelson, Bishop F. F. Reese, Rev. Reinhold Niebuhr, Rev. Ronald Tambllyn, Mrs. Lucinda Terry, Rev. Worth M. Tippy, Olive Van Horn, Rev. John M. Walker, Rev. Charles Webber, Louise Young.

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last autumn, the "Community Church at the Circle" of Mt. Vernon will receive a fund of \$65,000. Her total gifts to this church have totaled \$103,000. Rev. Carl S. Weist ministers to the church.

Special Correspondence from the Philippines

Manila, November 14.

TWO missions have just completed their annual meetings. The Presbyterian mission met in Manila. Of their total of 65 missionaries, 34 attended the meeting, representing all of their ten stations and the International Leper

Filipinization mission of Culion, whose offices are in New York.

Filipinization, which is a subject no mission in these islands can long evade, even if it desires—and few desire to avoid it—had two or three expressions in this meeting. It was voted to have Filipino physicians assist the American doctor in charge of each of the four Presbyterian hospitals, instead of having a second missionary doctor in each. One Filipino, Rev. Leonardo G. Dia, of Legaspi, Albay, was appointed along with three missionaries to represent the Philippine churches at the decennial conference of the Presbyterian board of missions and representatives of national churches, to be held in America in June, 1931. A definite program of withdrawal of mission funds at the rate of ten per cent a year was worked out for the Manila conference, the funds thus released to go into new work, and the whole project to be administered by the mission and the churches cooperatively. Finally, progress was made in what is known as the "district plan," which gives an able preacher charge over several churches within a definite area. "Many a good layman has been spoiled to make a poor evangelist," it was said, and the idea is now to select leaders with care and provide them better training and salaries.

Disciples Are Going Forward

Three actions of special importance marked the annual meeting of the Christian mission in Baguio, the vacation place in the mountains of northern Luzon. The first was the adoption, subject to the approval of the United Christian missionary society and the Philippine churches, of a plan of reorganization of the mission, providing for the equal representation of Filipinos and missionaries on the advisory board, which serves as the intermediary between the United Christian missionary society and the churches in the Philippines. The plan provides for the creation of a delegate national convention of the Churches of Christ in the Philippines as soon as travel and economic conditions make such a convention possible. The second act was the adoption of a definite schedule for the Filipinization of the evangelistic work in the area around Manila. The missionary who serves in this work is no longer to be the head of the department, and within four years is to be withdrawn altogether and placed in other work. A Filipino secretary, whose functions will be something like those of the secretaries of the various state missionary societies at home, will carry on in the place of the missionary. The third act of more than usual interest was the creation of a department of social welfare, to supplement the usual fields of missionary work known as medical, educational, and evangelistic. The special task of this department will be to deal with the problems incident upon Filipino emigration to Hawaii and America.

Success Seen in Leprosy Relief

An event of major importance in the Philippines is the completion of the two million dollar Leonard Wood memorial fund for leprosy work. Mrs. H. Windsor Wade, who has been working alone for several years to collect the fund, recently returned from the United States with the enormous task completed. The successful conclusion of this effort is a matter for congratulation, both because of the good it will do, and because it is evidence that American philanthropy, which, until now, has usually had a blind spot in its vision when it looked at the Philippines, has at last begun actually to see the great needs of our Asiatic dependency.

Presbyterians Are Simplifying

The Presbyterian churches, since they constitute the largest group cooperating in the United Evangelical Church of the Philippines, face the problem of uniting more and more of their functions under this organization. To date, all the regu-

Yale in China Is Prospering

Rev. Anson Phelps Stokes, chairman of the board of trustees of Yale in China, reports that conditions at that institution

lar "evangelistic" or church work has been turned over to the local conference of the United Evangelical church. Nearly half of the total budget of the Presbyterian mission goes into this work, which is administered by boards consisting very largely of Filipino workers. The institutional work, such as the student centers, the four hospitals, and the great Silliman institute at Dumaguete, Oriental Negros, is still controlled by the mission.

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HAROLD E. FEY.

have improved since the attack on the college by communists. James B. Reynolds, who was well known as a humanitarian in New York city years ago, has left a bequest of \$65,000 to the Yale college in China.

California Church Conducts Seminar On Marriage and the Home

First Congregational church, Long Beach, Cal., has launched, as a community project, a series of addresses for persons over 18 years of age, on "Marriage and the Home." During fall and winter, on Tuesday evenings, addresses are given by educational, religious, medical and health leaders. Rev. Henry K. Booth is the minister of this church.

Finds Ministry Drawing More Men than Ever

At a recent meeting of a committee of the Presbyterian board of education held in Chicago, it was revealed that more men than ever are taking up the ministry as a calling in the Presbyterian church. In twelve schools of the country 900 men are enrolled, more than were reported for last year.

Dr. George Anderson in Meeting At Norwood, Cincinnati

Dr. George Wood Anderson will conduct a union evangelistic campaign at Norwood, Cincinnati, Dec. 30-Jan. 8. Six churches are cooperating.

Dr. Norwood Makes an Appeal in Behalf of Mysticism

The Churchman, of New York, reports that Dr. Robert Norwood, of St. Bartholomew's church of New York city, recently told his congregation that they should be on their guard against the so-called modernist movement in the Episcopal church. "There are three forces revealed in the life of the Protestant Episcopal church in North America today," said Dr. Norwood.

BRITISH TABLE TALK (Continued from page 1629)

forth how as Christians, as Protestants and as Congregationalists they are bound to meet this challenge. . . . The new dean of Winchester, Canon E. G. Selwyn, is well known for his theological writings. The deanery will give him the opportunity for fulfilling his promise as a wise and learned leader in sacred studies. He is the editor of *Theology*, a quarterly review; for a time he was a director of the Student Christian movement press. . . . "In 64 years of unbroken service 110,000 children have passed through the Barnardo homes. Among the hundred centers where the work of regeneration and education and training which Barnardo started are carried on are naval training schools, a music school, a migration training center. Eleven thousand boys volunteered for service during the war; great numbers have emigrated. In 1896 the chairman of a royal commission declared that 'much as the government owes Barnardo for what he himself has done, it owes him much more for what he has taught the state to do.'" . . . The inquiry into the R-101 was completed last week in London. Sir John Simon took occasion to deny many of the idle rumors which have been abroad.

EDWARD SHILLITO.

"They are materialism, skepticism and mysticism. Skepticism is manifested in what is called the liberal movement, modernism. It has played its part and will play its part in our experience. Although modernism has set the Bible free of fetishism and taboo, it is essentially skeptical and too closely identified with the academic method, which we believe is the essential evil of the hour. We can make no compromise with a system of education that is turning infidel youth out into America." Dr. Norwood criticized the "modernist movement" because "it be-

comes too logical and rules out imagination."

Catholic Leader Sees Catholicism as Cure for "New Paganism"

Rev. Francis X. Talbot, founder of the Catholic Book-of-the-Month club, in a recent address delivered in New York city, declared that only the dissemination of Catholic culture in America can check the trend away from Christianity. "The newer paganism is more diabolical than the ancient," he said; "the Greek and Roman pagans had wisdom and revered God, although a false one."

Some New 1931 Cokesbury Good Books

The Authority of Christian Experience

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INDEX Volume XLVII (July-December, 1930)

Title Index of Editorials and Contributions

- Adventure in Black and White, An, by Hubert C. Herring, 1526.
Adequate Shovel and Then Some, The (parable), 888.
Advertising More Unethical than Over-Charging (edit.), 1236.
Aliens a la Mode, by Mabel A. Brown, 1247.
All Is Not Right With the World, by Rufus M. Jones, 1556.
All That Was Lacking Was This—(edit.), 1549.
American Christians—How Many and How Much? (edit.), 884.
American Episcopalians Cold to Anglo-Catholic Leaders (edit.), 1203.
Americans in Japan Protest U. S. Films (edit.), 1375.
America's Enemy—Greed (edit.), 957.
America's Most Courageous Woman, by Leila Avery Rothenburger, 1587.
Another Protest Against American Films (edit.), 955.
Anti-Saloon League, The (edit.), 1350.
Appeal to All Honest Wets, An (edit.), 1051.
Appreciating Jesus Christ, by Henry Nelson Wieman, 1181.
Are Buddhism and Christianity Converging? by T. T. Brumbaugh, 1009.
Armistice Day and the Spirit of Militarism (edit.), 1405.
Arrowhead Field, by D. Elton Trueblood, 1185.
Artist in Religion, An, by Fred Eastman, 963.
At Oberammergau (edit. cor.), by Reinhold Niebuhr, 983.
Attacking the Madura Mission Precedent (edit.), 1332.
Augustine Still Lived! by Edward Shillito, 1116.
Austria—Europe's Bright Spot, by David Bryn-Jones, 1588.
Babbitt: 1930 Edition (edit.), 862.
Backstage With "The Lawd", by Paul Hutchinson, 1278.
Back to the Pension Scramble (edit.), 884.
Best, Nolan R., is Dead (edit.), 933.
Bishop Seeks Soul Freedom, by Frederick B. Fisher, 844.
Bricks Without Straw (parable), 1180.
British Missionaries Support Indian Desires (edit.), 1470.
British Opinion and the Madura Case (edit.), 1516.
Bunyan's Contribution to Hymnology (edit.), 1029.
But American Industrialists Live in Glass Houses (edit.), 1204.
By-Products of Our Prosperity (edit.), 1051.
Can Armistice Sunday be Saved? by John Bennett, 1444.
Canadian Churchman Tells Story of Canada's United Church (edit.), 1174.
Can German and American Christians Understand Each Other? by H. Richard Niebuhr, 914.
Can Religion Recapture the Campus? by Roy Ballard Chamberlin, 1310.
Can the Preacher Be Saved? by John R. Scofield, 899.
Can We Be Christian and Not Missionary? by Lewis Clayton Kitchen, 1118.
Candidate Without Convictions, A (edit.), 1407.
Case That Needs Investigating, A (edit.), 979.
Catholic Strategy in the City, by Marvin R. Schafer, 1413.
Centennial of South American Liberty, The (edit.), 1549.
Centralists and the Churches, by Robert Whitaker, 1478.
Change Plans for Church Peace Conference (edit.), 1139.
Charity and Hungry People (edit.), 1299.
Character of Liberty for East Africa, A (edit.), 931.
Chiang Kai-shek Is Baptized (edit.), 1335.
Chicago, Lambeth and South India, by William E. Barton, 865.
Chicago Tribune as Dry Leader, The (edit.), 1236.
China Issues Final Decree Against Religion in Mission Schools (edit.), 1051.
Chinese Linotype, The (parable), 1056.
Christianity and Nationalism, by William Lyon Phelps, 961.
Christianity and Self-Government in India, by E. Stanley Jones, 1058.
Christmas, 1930 (edit.), 1579.
Christmas Eve, 1917, by O. H. Ludmann, 1557.
Church and the Broken Marriage, The, by "Faith", 916.
Church Criticizes the Theater, The (edit.), 1269.
Church Currents in Germany (edit. cor.), by Reinhold Niebuhr, 959.
Church Federation Reports on Chicago's Crime Problem (edit.), 1300.
Church in Russia, The (edit. cor.), by Reinhold Niebuhr, 1144.
Church that Works Hand in Hand with Labor, A (edit.), 1470.
Church Unity and Property Rights, by Marcus A. Spencer, 1340.
Church Work for Churchwomen (edit.), 837.
Cloud Grows, The (edit.), 1439.
Coming Presidential Candidate, A (edit.), 885.
Community Religion with a World-Wide Vision (edit.), 862.
Compulsory Military Training Is Declared Optional (edit.), 883.
Congress Passes Relief Measures (edit.), 1612.
Congressional Library Gets The Treasure, (edit.), 955.
Cooperation But Not Fusion Among Religious Dry Groups (edit.), 1579.
Credit to the Army, A (edit.), 1077.
Criticizing Britain's Course in Palestine (edit.), 1075.
Cuban President Treats the Symptoms (edit.), 1580.
Dealing With Society's Maladjustments (edit.), 889.
Deeper Aspects of Prohibition, The (edit.), 1520.
Deflating the Movies, by Maxwell S. Stewart, 987.
Denominations Agree on Christian Way of Life (edit.), 860.
Device for Subverting Responsible Government, A (edit.), 1173.
Did Mrs McCormick Set Detectives Upon Herself? (edit.), 1173.
Disarming Americans, by Lucia Ames Mead, 1249.
Disciples Hold Huge Convention at the Nation's Capital (edit.), 1333.
Disillusioned and Discouraged With Anglo-Catholicism (edit.), 1203.
Does the Contributor Know? (edit.), 1334.
Does Prayer Change the Weather? (symposium), 1084.
Dogs of War Are Baying, The, by Vincent G. Burns, 1034.
Doyle, Conan, Explores the Great Mystery (edit.), 883.
Draft Report for the Wickersham Commission, A (edit.), 1472.
Dry Laws Are More Strictly Enforced (edit.), 1515.
Dry Thoughts on Election Day (edit.), 1377.
Economics and Ethics of Medical Practice, The (edit.), 1517.
Educating for War, by T. Guthrie Speers, 1382.
Einstein Discourses on Religion (edit.), 1437.
Einstein's Space Is Eating Up Matter (edit.), 860.
Einstein the Pacifist (edit.), 1580.
End of One Who Lingered Superfluous on the Stage, The (edit.), 1301.
England and American Opinion Concerning India (edit.), 1003.
England's Hour of Many Anxieties (edit.), 956.
English Missionaries on the Indian Problem (edit.), 909.
Episcopal Church Reduces Overhead (edit.), 885.
Episcopal Rector Makes Submission to Rome (edit.), 836.
Esperanto of Religion, The, by John D. Kettelle, 846.
Ethical Solution for Unemployment, An, by Buell G. Gallagher, 1082.
Europe's Religious Pessimism (edit. cor.), by Reinhold Niebuhr, 1031.
Europe's Unrest (edit.), 1139.
Experienced Diplomat Will Be Ambassador to Mexico (edit.), 1237.
Expulsion of Mr. Hearst, The (edit.), 1108.
Fair Dealing With Alien Quotas (edit.), 1613.
Fashion Play of 1930, The, by Edward A. Steiner, 985.
Father of the Pure Food Laws, The (edit.), 885.
Federation at Its Peak or at a Crossroads? (edit.), 1518.
Federal Council Marks Time, The (edit.), 1547.
Final Word of Advice for Yesterday's Election, A (edit.), 1331.
Flower, The (dialogue) by Arthur B. Rhinow, 1480.
Foodick, Dr., Accepts the Challenge (edit.), 1239.
Footstep on the Stair, The (parable), 1554.
France Leaves the Rhine (edit.), 859.
French Governments and the Peace of Europe (edit.), 1549.
From Andre to Coste (edit.), 1075.
Furore Over Palestine, The (edit.), 1376.
Future of the Negro Churches, The (edit.), 1110.
Geneva Flouts the World's Hope of Peace (edit.), 1469.
Gerard, Mr., Names Our Rulers (edit.), 1032.
Germany Faces a Winter of Strife (edit.), 1269.
Germany on the Brink (edit.), 1303.
Germany Wrestles With Her Debts (edit. cor.) by Reinhold Niebuhr, 935.
Getting at the Facts Behind the City Crime Situation (edit.), 908.
Glimpses of the Southland, by Reinhold Niebuhr, 893.
Glorifying Hearst (edit.), 1238.
Golden Rule Week Is a Good Start (edit.), 1439.
Governor Who Also Ran, The (parable), 1208.
Great Britain Places Disarmament First (edit.), 1175.
Growing an International Holiday (edit.), 1033.
Gutter Specter of Unemployment, The (edit.), 1299.
Gutter Politics in Nebraska (edit.), 933.
Hamstringing Mr. Hoover (edit.), 863.
Handicap Good Pictures Are Under, The (edit.), 1005.
Has Gandhi Won? (edit.), 931.
Has God Grown Old Again? by Edward A. Steiner, 1523.
Help for Stricken Santo Domingo (edit.), 1107.
Heritage of Augsburg, The (edit.), 839.
High Cost of Compromise, The (edit.), 1585.
Hindenburg Uses Dictatorial Powers to Avoid a Dictatorship (edit.), 1517.
Hindu-Muslim Deadlock Still Unbroken (edit.), 1612.
Holding the Round Table Without Gandhi (edit.), 1108.
Hold Land, The (dialogue) by Arthur B. Rhinow, 1480.
Home Missions Council Looks Ahead, The (edit.), 1547.
How Many Straw Votes are Required? (edit.), 1236.
How We Hate War! by Dwight C. Smith, 1338.
Hungry Men and an Empty Gymnasium, by Erdman Harris, 1481.
Hyde Park Policeman, The (parable), 1243.
I Have Found God, by Herman C. Johnson, 1380.
If Bombing Planes, Why Not Bombing Movies? (edit.), 835.
If You Were President—How Would You Proclaim Thanksgiving Day? 1450.
Illinois Referendum, The, by Charles Clayton Morrison, 1119.
Incalculable Service to International Understanding, An (edit.), 1204.
Independent Candidate in Illinois, An (edit.), 1107.
In Praise of Luther and Gutenberg (edit.), 1205.
Indian Round Table Gets Under Way, The (edit.), 1437.
Indian Round Table Opens Amid Depression (edit.), 1374.
India Unites to Ask Self-Rule (edit.), 1470.
In the Wake of the Legion (edit.), 1267.
Interview With Father Time, An, by Samuel Harkness, 1624.
Irrelegation of Communist and Capitalist, The, by H. Richard Niebuhr, 1306.
Is American Psychology Decadent? (edit.), 1301.
Is It Possible to Dominate Without Exploiting? (edit.), 1237.
Is Mr. Hoover a Dry? (edit.), 1440.
Is the Passion Play Anti-Semitic? (edit.), 1005.
Is Scientific Method Enough? (edit.), 981.
Is This Another and Larger Teapot Dome? (edit.), 1203.
I Wondered, And, by Helen Grace Murray, 843.
Japan's Premier a Victim of Perverted Nationalism (edit.), 1438.
Judicious Estimate of the Centralla Case, A (edit.), 1299.
Juggling the Missionary Dollar, by Charles Stafford Brown, 1037.
Kagawa Diagnoses American Religion, by Ina Corinne Brown, 1147.
Keep the Episcopal Church In! (edit.), 909.
Keeping Up the American Standard of Living (edit.), 1237.
Keeping the Law Officer Within the Law (edit.), 1076.
Keeping Track of the Reformed Movies (edit.), 907.
Kellogg Accepts the Peace Prize (edit.), 1580.
Kendall—An Employer with Vision, by L. E. Rothrock, 940.
Kindred-in-Law (parable), 1305.
Lambeth Comes Out of the Silence (edit.), 956.
Lambeth Conference, The (parable), 1410.
Lambeth Speaks (edit.), 1029.
Land of Extremes, The (edit. cor.), by Reinhold Niebuhr, 1241.
Larger Than a Man's Hand (edit.), 1302.
Laymen Underwrite Far-reaching Inquiry Into Foreign Missions (edit.), 1174.
Less Bigotry Needed, Not More (edit.), 1004.
Let the Veterans Keep Their Medals Bright (edit.), 1333.
Liberal Victory Begins to Register, The (edit.), 1469.
Lion of Judah, Elect of God, Power of Trinity the First (edit.), 1374.
Little Lesson in Christian Courtesy, A (edit.), 1005.
Liquidating Methodist Imperialism (edit.), 1109.
Long Distances (parable), 1476.
Long Life to Princess Elizabeth! (edit.), 1028.
Loneliest Preacher in Christendom, The (edit.), 1176.
Lynchings in Indiana, The (edit.), 1003.
McCormick's, Mrs., Trick (edit.), 1055.
Macintosh, Professor, Gets Citizenship (edit.), 859.
Madura and the Missionaries (edit.), 1271.
Madura Case Again (edit.), 1613.
Main Stream and the Eddies, by George A. Coe, 1619.
Major Industries Ignore Unemployment (edit.), 1332.
Making Jobs by Building Warships (edit.), 1406.
Making Progress Toward Peace in India (edit.), 1052.
Manning, Bishop, Adds Another Chapter (edit.), 1442.
Marconigram, The (parable), 1521.
Medical Society Fights Free Clinics (edit.), 1268.
Methodist Board of Temperance, Prohibition and Public Morals (edit.), 1582.
Million a Year From a Million a Month, A (edit.), 1027.
Missions and Trade, by Guy W. Sarvis, 1622.
Missionary Martyrs in China (edit.), 1235.
Modified Prohibition, by William H. Hudnut, Jr., 1342.
Mooney and Billings Lose Again (edit.), 1516.
More Trouble in China (edit.), 981.
Morroe's, Mr., Constituents Want a Wet (edit.), 836.
Mott, John R., by Henry Nelson Wieman, 1246.
Movies Invite More Children, The (edit.), 1407.
Movies Turn Deaf Ear to Colored Plea (edit.), 1140.
Mussolini Declares His Faith (edit.), 957.
Mussolini Prepares for Another Armistice Celebration (edit.), 1332.
Myth of Equal Opportunity, The, by John Bennett, 1309.
Nation Registers a Protest Vote, The (edit.), 1373.
National Fortnights in the Pennsylvania Election (edit.), 1265.
Nationalistic Zionism Rebuffed by Britain (edit.), 1300.
Naval Treaty is Ratified, The (edit.), 931.
Needed Interpretation of the Monroe Doctrine, A (edit.), 885.
New Aspects of the Foreign Missionary Enterprise (edit.), 1174.
New York Republican Party Goes Wet (edit.), 1205.
New York Wrestles With Graft (edit.), 1109.
Nobel Jury Judges America, The, by Raymond H. Palmer, 1448.
No Negro is Safe! (edit.), 979.
No Local Issues but World Problems (edit.), 1331.
Now, a Code for the Movie Advertisers, And (edit.), 835.
Now India Protests American Films (edit.), 1547.
Obedience Cheaper Than Enforcement (edit.), 1515.
Okaw Bill (parable), 1379.
Ominous Political Figure, An (edit.), 1078.
O'Neill, Mrs., May Become a Formidable Candidate (edit.), 1107.
Our Fantastic Social Order (edit.), 1027.
Pan-Europe and French Intransigence (edit.), 980.
Passing of Dr. Barton, The (edit.), 1548.
Pauperizing the Rich, by L. Foster Wood, 1210.
Peace and the Passing Year (edit.), 1614.
People Want Honesty, The (edit.), 1373.
Perpetual Prosperity by Amputation, by Oscar Ameringer, 1561.
Pinchot (edit.), 1408.
Playing Square with the Unemployed (edit.), 1438.
Plight of the Negro Intellectuals, The, by Rebecca Caudill, 1012.
Pope Defines Some Terms, The (edit.), 861.
Portrait of an American—1930 (edit.), 1007.
Practical Help for Stricken China, by Sherwood Eddy, 891.
Praying Strike, The, by Helen G. Murray, 1559.
Preaching in an Age of Disillusion, by Halford E. Luccock, 937.
Preface to the World Court Discussion, A (edit.), 1518.
President Submits World Court Protocols, The (edit.), 1579.
President Talks Peace—and War, The (edit.), 1405.
Press and the Gambling Case, The (edit.), 1142.
Progress of Mr. Hays' Uplift Movement (edit.), 1438.
Progress Toward Anarchy (edit.), 1333.
Prohibition and Jeffersonian Doctrine, by Howard G. Lytle, 1151.
Prohibition and Prison Overcrowding (edit.), 907.
Prohibition in Dollars and Cents, by Irving Fisher, 1274.
Prohibition Turning a Corner (edit.), 1206.
Prophecy Truth for Southern Industry (edit.), 1028.
Protestantism is Catholic! (edit.), 1407.
Psychology of Drunkenness, The, by Althion Roy King, 1591.
Puerto Rico Sets An Example (edit.), 1267.
Pulpit, Press and Public Opinion, by Charles R. Zahniser, 1411.
Pushing Toward a United States of Europe (edit.), 1077.

Putting the Pact Into the Covenant (edit.), 1175.
"Put Up or Shut Up" in Missions, (edit.), 933.

Questions Behind Unemployment, by Dorothy Cois, 1625.

Radio Here and in England (edit.), 1471.
Radio's Potential Greatness and Immediate Peril (edit.), 836.

Ratify the Naval Treaty Quickly (edit.), 883.
Real Crisis in the Prohibition Cause, The (edit.), 1331.
Real Referendum, The (edit.), 1141.

Rectifying the Japanese Immigration Mistake (edit.), 1076.
Reformed Movies, The (edit.), 1270.

Religion and the Science Mind, by D. E. Thomas, 1276.
Religion Betrayed by Its Friends (edit.), 886.
"Religion is an Awful Thing" (edit.), 1108.

Religious Broadcasting that Means Something (edit.), 907.
Religious Restrictions Tightening in China (edit.), 908.
Restoring the Authority of Nanking (edit.), 1235.

Retreat Forward, A. (edit.), 1519.
Revitalizing Religion, by Russell J. Clinchy, 1212.
Revolution in Argentina (edit.), 1109.

Rising Tide of Negro Protest, The (edit.), 1140.
Rosary for Protestants, A, by Diworth Lupton, 1114.
Round Table Votes for an Independent Burma (edit.), 1515.

Royal Nuptials in Cicero (edit.), 1581.
Russia Knows No Red But Perfect Crimson (edit.), 1612.
Russia Makes the Machine Its God (edit. cor.), by Reinhold Niebuhr, 1080.

Russia Puts Future Business First (edit.), 1516.
Russian Efficiency, (edit. cor.), by Reinhold Niebuhr, 1178.
Russian Trade Practices Alarm the World (edit.), 1204.

Russia's Tractor Revolution (edit. cor.), by Reinhold Niebuhr, 1111.
Salvation Through Exhortation (edit.), 1028.

Sculpture of the Soul, by Toyohiko Kagawa, 913.
Second Thoughts on the Lingie Murder (edit.), 861.
Seeking Honesty in Raising Benevolent Funds (edit.), 1141.

Self-Questioning of a Missionary, The 1244.
Senate Plays Politics With the World Court (edit.), 1611.
Serving Two Masters in the Newspaper World (edit.), 862.

Seething Latin America (edit.), 1269.
Shadows of the Arch of Triumph, The, by Oscar H. Ludman, 1185.
Shepherd Psalm, The (dialogue) by Arthur B. Rhinow, 1381.

Should Missionaries be Ransomed? (edit.), 1235.
Simon Reports Faral Silence, The (edit.), 835.
Skyscraper Well, The (parable), 864.

Social Disease the Police Cannot Cure, A (edit.), 908.
Solemn Responsibility, A (edit.), 1403.
Soul-Searching Choice, A (edit.), 1375.

Southern Church Speaks Out Against Lynching (edit.), 1268.
Southern Prayers, by John Beauchamp Thompson, 1060.
Soviets Grow Merciful, The (edit.), 1548.

Spanish Revolution Turns on Attitude of Army (edit.), 1581.
Spots Memorabilia to Protestants in Italy (edit.), 956.
Staggered Incomes Instead of Jobal by Harry F. Ward, 1385.

Stiffs and the Skinners, The (parable), 912.
Straight Talk from Virginia's Governor (edit.), 1077.
Straw Votes on Prohibition (edit.), 1173.

Studying the Red Menace (edit.), 981.
Suppressed News from India (edit.), 1052.
Supreme Court Joins Movie Combine, The (edit.), 1469.

Tardy Backer of the New Paris Styles, A (edit.), 980.
Telephone, The (parable), 841.
Terror in India, The, by Negley Farson, 842.

Textile Situation and the Kendall Proposals, The (edit.), 932.
"There Is Room," by Charles C. Noble, 1525.
These Little Wets, by Marguerite Harmon Bro, 1477.

This Revolutionary World (edit.), 1075.
To Study Interracial Issues at First Hand (edit.), 1141.
Training Ministers for Their Real Tasks (edit.), 1004.

Transfusion, The (parable), 1112.
Troubles of an Eminent But Modest Scientist, The (edit.), 1471.
Truth in Time of Crisis (edit.), 1003.

Turkey and Greece Abandon War Holidays (edit.), 1205.
Turning Blue Monday to Good Use (edit.), 1140.
Unemployment and the Racketeers (edit.), 1406.

Unemployment Bills Before the Senate (edit.), 837.
Unemployment Insurance (edit.), 1553.
Unfortunate Essay Into Church History, An (edit.), 1300.

Unity and Episcopacy, by Irwin St. John Tucker, 1036.
University Embarks on a Great Experiment, A (edit.), 1471.
Using the Bench for Propaganda Purposes (edit.), 1611.

Vatican Diplomacy Raises An Issue (edit.), 1613.
Vergil and Mussolini's Italy, by Herbert L. Willett, 1445.
Violence Bred in India (edit.), 1548.

Violet Rays, The (parable), 1146.
Voice of the East on Christian Unity, The (edit.), 979.
Voluntary Parenthood (edit.), 1053.

Wanted—A President Who Supports the Peace Pact (edit.), 1405.
War Department Discovers God, The, by S. Ralph Harlow, 1149.

Western Governments and Missionaries (edit.), 1375.
Wet Gains for Congress Greatly Exaggerated (edit.), 1175.
What a Lovely Way to Spend Sunday (edit.), 1437.

What Are the Money Masters Planning? (edit.), 1517.
What Did the Voters Try to Say? (edit.), 1373.
What Do We Do With the Time We Save? (edit.), 1027.

What of the Referenda? (edit.), 1374.
What's Coming in Religion (edit.), 1611.
When Angry Count a Hundred (edit.), 955.

When Children Judge the Movies (edit.), 1139.
When Ecclesiastical Red Tape Trips the Church's Own Feet (edit.), 1267.

Where the Bill of Rights Still Fails to Function (edit.), 860.
White Man's Dilemma in Egypt, The (edit.), 932.
Whited Sepulchers? by Claude C. Douglas, 989.

Why Did You Not Preach That Way? by Arthur B. Rhinow, 1214.
Why the Revival Did Not Come, by John Knox, 1415.
Woman's Inglorious Adventure in Politics, A (edit.), 1406.

Word Comes to Micah, The, by F. F. Goodsell, 1014.
Writing and Doing Right (parable), 1033.

Year of the Movies, A (edit.), 1616.
Year's Record on Civil Liberties, The (edit.), 859.
"Y" Tries to Define Its Objectives, The (edit.), 1439.

Subject Index

Abyssinia, 1374.
Allen, Henry T., General, 1077.
America, 957, 1007.
American Bar Association, 1076.
American Religion, 1147, 1237, 1267.
Americanization, 1247.
Anglicanism, 1005, 1029.
Anglo-Catholicism, 836, 1203.
Anti-Saloon League, 1550.
Anti-Semitism, 1005.
Argentina, 1109, 1269.
Armistice Day, 1405.
Armistice Sunday, 1444.
Association Against Prohibition Amendment, 1175, 1373.
Association for Christian Cooperation, 1302, 1439.
Augsburg Confession, 839, 1300.
Augustine, Saint, 1116.
Austria, 1588.
Aviation, 1075.

Barton, William E., 1548.
Best, Nolan R., 933.
Billings, 1516.
Birth Control, 1053.
Bolivar, Simon, 1549.
Brazil, 1269.
Briand, 955, 980, 1077.
Buddhism, 1009.
Bull-fighting, 1437.
Bunyan, John, 1029.
Burma, 1515.
California Supreme Court, 1516.
Callahan, Patrick Henry, 1028.
Capitalism, 1306.
Capone, 1581.
Central Conference of Jewish Rabbis, 1299.
Centralia Case, 1299, 1478.
Chesterton, G. K., 1108.
Chiang Kai-Shek, 1335.
Chicago, 908, 1300, 1333, 1581.
Chicago Tribune, 861, 1236.
China, 891, 908, 981, 1051, 1235, 1335, 1375.
Christian Unity League, 1442.
Church and Labor, 1470.
Church and War, 1149.
Church Comity, 1037.
Church Federation, 1518.
Church of Scotland, 1340.
Church Peace Conferences, 1139.
Church Union, 846, 861, 865, 909, 979, 1036, 1340, 1407, 1442.
Church Women, 837.
Church Worship, 1027.
Citizenship for Aliens, 859.
Civil Liberties, 859, 860.
Clark, J. Reuben, Jr., 1237.
College Religion, 1310.
Colorado Congregational Conference, 884.
Communism in America, 908, 981.
Communism in Russia, 1034, 1306.
Community Church Worker, 862.
Congress, 1469, 1612.
Congressional Library, 955.
Crime, 908.
Cuba, 1580.

Danville Strike 1559.
Delany, Selden P., 836, 1203.
Disarmament, 883, 931, 1175, 1338, 1469, 1614.
Disciples of Christ, 1333.
Divorce, 884, 916, 1029.
Doyle, Arthur Conan, 883.
Drunkness, 1591.
"Dumping", 1204.

East Africa, 931.
Eddy, Sherwood, 1204.
Education, Experiments in, 1471.
Egypt, 932.
Einstein, 860, 1437, 1471, 1580.
Elections, 1373.
Elizabeth, Princess, 1028.
England, 956, 1028, 1075, 1175.
Episcopacy, 1036.
Episcopal Church, 885, 909, 1036.
Episcopal Theological School, 1004.
European Religion, 1031.
Evien, John O., 979.
Federal Council of Churches, 1299, 1518, 1547.
Firearms Restriction, 1249.
Fisher, Frederick B., 844, 1267.
Fosdick, Harry Emerson, 1239.
France, 859, 955, 980, 1108, 1517, 1549.
Franco-American Agreement, 1517.
Future of Religion, 1611, 1619.

Gambing, 1142.
Gandhi, 931, 1008, 1374.
Gerard, James W., 1052.
Germany, 935, 1139, 1269, 1303, 1331, 1517.
German Religion, 914, 959.
God, 1380, 1523.
Golden Rule Week, 1439.
Grace Methodist Church, Denver, 1470.
Greece, 1205.
Green Pastures, 1278.
Gutenberg Bible, 955, 1205.

Hamaguchi, Yuko, 1438.
Hanna Divinity School, 979.
Hays, Will, 835, 1438.
Hearst, William Randolph, 1108, 1238.

Henderson, Arthur, 1175.
Herring, Hubert C., 1204.
Hindenburg, President Von, 1517.
Hitler, Adolf, 1139.
Home Missions, 1037, 1141, 1334.
Home Missions Council, 1547.
Hoover, Herbert, 863, 884, 957, 1206, 1237, 1300, 1308, 1405, 1440, 1515, 1579.
Hudson, Grant M., 1175.
Hymns, 1029.

Illinois Referendum, 1119, 1141, 1173, 1236, 1374.
Immigration, 1076, 1247, 1613.
India, 835, 842, 844, 909, 931, 1003, 1052, 1058, 1108, 1271, 1332, 1374, 1437, 1470, 1515, 1516, 1547, 1548, 1612, 1613.
Italian Protestantism, 956.
Italy, 955, 956, 1332, 1445.

Japan, 1076, 1375, 1438.
Jesus Christ, 1181.

Kelley, Ralph S., 1203.
Kellogg, Frank B., 1580.
Kendall, Henry P., 932, 940.

Labor Troubles, 1559.
Lambeth, 865, 956, 1029.
Latin-America, 1269.
Law Enforcement, 1515.
Lawlessness, 1076, 1109, 1300.
League of Nations, 1175.

Levinson, S. O., 1580.
Lewis, James Hamilton, 1053, 1078, 1107, 1141, 1373, 1406.
Lewis, Sinclair, 1448.
Lindsay, Judge, 1549.
Lingle, Alfred J., 861, 1300.
Lutheranism, 839, 979, 1300.
Luther, Martin, 1205.
Lynching, 1003, 1268.

McCormick, Mrs. Ruth Hanna, 1055, 1078, 1107, 1141, 1173, 1236, 1373, 1406.
Machado, President, 1580.
Macintosh, Douglas, 859, 961.
Madura, 1271, 1332, 1516, 1613.
Malta, 861.
Manning, Bishop, 1442, 1549.
Marriage, 884.
Medical Practice, 1236, 1268, 1517.
Methodist Board of Temperance, Prohibition and Public Morals, 1582.
Methodist Church, 1109, 1267, 1519.
Mexico, 1237.
Military Training, 883, 1382.
Ministerial Orders, 1005.
Ministerial Training, 1004.
Missionary Funds, 1037, 1141, 1334, 1519.
Missionary Martyrs, 1235, 1375.
Missions, 844, 909, 933, 1009, 1037, 1051, 1058, 1109, 1118, 1174, 1235, 1244, 1271, 1302, 1332, 1335, 1516, 1519, 1613, 1622.

Montre Doctrine, 885.
Mooney, 1516.
Morrow, Dwight W., 836.
Mott, John R., 1246.
Movies, 835, 907, 955, 987, 1005, 1139, 1140, 1270, 1375, 1407, 1438, 1469, 1470, 1547, 1616.
Mussolini, 955, 957, 1332, 1445.
Mysticism, 1556.

Nanking Government, 1235.
National Catholic Welfare Conference, 1299.
Nationalism, 961.
Naval Treaty, 883, 931.
Nebraska, 933.
Negro, 893, 979, 1003, 1012, 1110, 1140, 1141, 1268, 1526, 1587.
Negro Churches, 1110.
Newspapers, 1142, 1411.
New York, 1109.
Nobel Prize, 1448, 1580.
Norris, George W., 933, 1331.
Nye Committee, 1173.

Oberammergau, 983, 985, 1005.
Oberlin Theological Seminary, 1140.
O'Neill, Lottie Holman, 1107, 1141, 1331, 1373.
Orchard, William E., 1176.

Pacifism, 859, 961, 1034, 1338, 1580.
Pact of Paris, 1053, 1175, 1405, 1614.
Palestine, 1075, 1300, 1376.
Pan-Europe, 980, 1077.
Peace, 1614.
Pharisees, 989.
Pinchot, Gifford, 1268, 1331, 1408.
Pollock, Governor, 1077.
Pope, 861.
Prayer, 1060, 1084, 1114, 1415.
Preaching, 937.
Prison Conditions, 907.
Prohibition, 907, 1051, 1077, 1151, 1175, 1205, 1206, 1274, 1331, 1342, 1377, 1403, 1411, 1440, 1472, 1477, 1515, 1520, 1550, 1579, 1582, 1591, 1611.
Prosperity, 1237, 1274.
Protestantism, 1407.
Puerto Rico, 1267.
Psychology, 1301, 1591.

Race Issue, 893, 932, 979, 1003, 1012, 1140, 1141, 1268, 1526, 1587.
Radio, 836, 907, 1004, 1471.
Radio and Churches, 907, 1004.
Referendum, Illinois, 1119, 1141, 1173, 1236, 1374.
Religion and Science, 981, 1276, 1437, 1619.
Republican Party, 1205.
Rhineland, 859.
Riverside Church, 1239.
Roman Catholic Church, 980, 1004, 1413, 1613.
Roosevelt, Franklin D., 885.
Rosary, 1114.
Rotary, International, 1562.
R. O. T. C., 1382.

Russia, 1034, 1080, 1111, 1146, 1178, 1204, 1241, 1516, 1548, 1612.

Santo Domingo, 1107, 1267.
Schacht, Hjalmar, 1331.
Science and Religion, 981, 1276, 1437, 1619.
Scotland, 1340.
Shaw, George Bernard, 1585.
Simon Report, 835.
South India, 865, 979, 1029.
Southern Industry, 1028, 1559.
Southern Mountain Work, 963.
Southern Religion, 1060, 1415.
Spain, 1581.
Statistics, Denominational, 884.
Stolberg, Benjamin, 1301.
Supreme Court, 1469.

Tammany, 1109.
Teapot Dome, 1203.
Textile Situation, 932, 940, 1028, 1559.
Thanksgiving Proclamation, 1450.
Theater, 1269, 1278.
Thomas, 1516.
Thompson, William Hale, 1055.
Turkey, 1205.

Unearned Fortunes, 1027, 1210.
Unemployment, 837, 885, 1051, 1082, 1269, 1299, 1332, 1385, 1406, 1438, 1481, 1553, 1561, 1612, 1625.
Unemployment Insurance, 885, 1553.
United Church of Canada, 1174.
United States of Europe, 1077.
University of Chicago, 1471.

Vatican, 1613.
Venezuela, 1205.
Vergil, 1445.

War Department, 1149.
War Preparations, 1338, 1382.
Warren, 1516.
War Veterans, 1333.
W. C. T. U., 1236.
Weyler, General, 1301.
Whitaker, Robert, 1028.
Wickersham Commission, 1076, 1206, 1472.
Wiley, Harvey W., 885.
Williamstown Conference, 981.
Wilson, Clarence True, 1582.
Wittenberg College, 979.
World Court, 1518, 1579, 1611.

Y. M. C. A., 1439.
Young Plan, 935, 1139.

Zionism, 1075, 1300, 1376.

Contributors

Ameringer, Oscar: Perpetual Prosperity by Amputation, 1561.

Barton, William E.: Chicago, Lambeth and South India, 865; (parables) The Telephone, 841, The Skyscraper Well, 864, The Adequate Shovel and Then Some, 888; The Suffer and the Skinner, 912; Writing and Doing Right, 1035; The Chinese Linotype, 1050; The Transfusion, 1112; The Violet Rays, 1146; Bricks Without Straw, 1180; The Governor Who Also Ran, 1208; The Hyde Park Policeman, 1243; Kindred-in-Law, 1305; Okaw Bill, 1379; The Lambeth Conference, 1410; The Marconigram, 1521; The Footstep on the Stair, 1554.
Bennett, John: The Myth of Equal Opportunity, 1308; Can Armistice Sunday be Saved? 1444.
Bro, Marguerite Harmon: These Little Wets, 1477.
Brown, Charles Stafford: Juggling the Missionary Dollar, 1037.
Brown, Ina Corrine: Kagawa Diagnoses American Religion, 1147.
Brown, Mabel A.: Aliens a la Mode, 1247.
Brumbaugh, T. T.: Are Buddhism and Christianity Contrivances? 1009.
Bryn-Jones, David: Austria—Europe's Bright Spot, 1588.
Burns, Vincent G.: The Dogs of War Are Baying, 1034.

Caudill, Rebecca: The Plight of the Negro Intellectuals, 1012.
Chamberlin, Roy Bullard: Can Religion Recapture the Campus? 1310.
Clinehy, Russell J.: Revitalizing Religion, 1212.
Cole, Dorothy: Questions Behind Unemployment, 1625.
Cog, George A.: The Main Stream and the Edges, 1619.

Douglas, Claude C.: Whited Sepulchers? 989.

Eastman, Fred: An Artist in Religion, 963.
Eddy, Sherwood: Practical Help for Stricken China, 891.

"Faith" (pseud.): The Church and the Broken Marriage, 916.
Farsen, Negley: The Terror in India, 842.
Fisher, Frederick B.: A Bishop Seeks Soul Freedom, 844.
Fisher, Irving: Prohibition in Dollars and Cents, 1274.
Fosdick, Harry Emerson: Does Prayer Change the Weather? 1084.

Gallagher, Buell G.: An Ethical Solution for Unemployment, 1082.
Gray, James M.: Does Prayer Change the Weather? 1085.

Harkness, Samuel: Does Prayer Change the Weather? 1086; An Interview With Father Time, 1624.
Harlow, S. Ralph: The War Department Discovers God, 1149.
Harris, Erdman: Hungry Men and an Empty Gymnasium, 1481.
Herrin, Hubert C.: An Adventure in Black and White, 1526.
Horton, Walter M.: Does Prayer Change the Weather? 1084.

Hudnut, William H., Jr.: Modified Prohibition, 1342.
Hutchinson, Paul: Backstage With "The Lawd", 1278.

Johnson, Herman C.: I Have Found God, 1380.
Jones, E. Stanley: Christianity and Self-Government in India, 1058.
Jones, Rufus M.: All Is Not Right with the World, 1556.

Kagawa, Toyohiko: Sculpture of the Soul, 913.
Kettelle, John D.: The Esperanto of Religion, 846.
King, Albion Roy: The Psychology of Drunkenness, 1591.
Kirchen, Lewis Clayton: Can We Be Christian and Not Missionary? 1118.
Knox, John: Why The Revival Did Not Come, 1415.

Lemon, W. P.: Does Prayer Change the Weather? 1086.
Locke, Charles Edward: Does Prayer Change the Weather? 1086.

Luccock, Halford E.: Preaching in an Age of Disillusion, 937.
Ludmann, Oscar H.: The Shadows of the Arch of Triumph, 1184; Christmas Eve, 1917, 1557.

Lupton, Dilworth: Does Prayer Change the Weather? 1085; A Rosary for Protestants, 1114.
Lytle, Howard G.: Prohibition and Jeffersonian Doctrine, 1151.

Matthews, Mark A.: Does Prayer Change the Weather? 1084.

Mead, Lucia Ames: Disarming Americans, 1249.
Morrison, Charles Clayton: The Illinois Referendum, 1119.
Murray, Helen Grace: And I Wondered, 843; The Praying Strike, 1559.

Niebuhr, H. Richard: Can German and American Christians Understand Each Other? 914; The Irreligion of Communism and Capitalism, 1306.

Niebuhr, Reinhold: Glimpes of the Southland, 893; Germany Wrestles With Her Debts, 925; Church Currents in Germany, 959; Ar Oberammergau, 983; Europe's Religious Pestilence, 1018; Russia Makes the Machine Its God, 1080; Russia's Tractor Revolution, 1112; The Church in Russia, 1144; Russian Efficiency, 1174.
Noble, Charles C.: "There Is Room", 1525.

Palmer, Raymond H.: The Nobel Jury Judges America, 1448.

Phelps, William Lyon: Christianity and Nationalism, 961.

Rhinow, Arthur B.: Why Did You Not Preach That Way? 1214; The Shepherd Psalm, 1381; The Flower, 1480; The Holy Land, 1480.

Rothenberg, Leila Avery: America's Most Courageous Woman, 1587.

Rothrock, L. E.: Kendall—An Employer with Vision, 940.

Sarvis, Guy W.: Missions and Trade, 1622.
Schafer, Marvin R.: Catholic Strategy in the City, 1413.
Scottford, John R.: Can the Preacher Be Saved? 889.
Shillito, Edward: Augustine Still Lives! 1116.
Smith, Dwight C.: How We Hate War! 1338.
Speers, T. Guthrie: Educating for War, 1382.
Spencer, Marcus A.: Church Unity and Property Rights, 1340.

Steiner, Edward A.: The Fashion Play of 1930, 985; Has God Grown Old Again? 1523.
Stewart, Maxwell S.: Deflating the Movies, 987.

Thomas, D. E.: Religion and the Science Mind, 1276.
Thompson, John Beauchamp: Southern Prayers, 1060.
Trueblood, D. Elton: Arrowhead Field, 1185.

Tucker, Irwin St. John: Unity and Episcopacy, 1036.

Ward, Harry F.: Scagger Incomes Instead of Jobel 1385.
Whitaker, Robert: Centralia and the Churches, 1478.
Wieman, Henry Nelson: Does Prayer Change the Weather? 1085; Appreciating Jesus Christ, 1181; John R. Mott, 1246.

Willert, Herbert L.: Virgil and Mussolini's Italy, 1445.

Wood, L. Foster: Pauperizing the Rich, 1210.

Zahniser, Charles R.: Pulpit, Press and Public Opinion, 1411.

Verse

Alchemy, by Helen Molyneux Salisbury, 1008.

Atheist, by Florence E. Milcke, 1522.

Autumn Leaves, by Minnie Case Hopkins, 1057.

Beauty is Lonely, by E. Merrill Root, 1590.
Because a Poet Came This Way, by Naomi Reynolds, 1586.
Beyond, by Ralph Cheyne, 1062.

Concerning Boundaries, by Ethel Romig Fuller, 1209.

Culture—With Risks, by Eva Warner, 864.

Dark Victory, by E. Merrill Root, 1522.

Dave, by Eliot Kays, 841.

Death-Grapple, by Laura Bell Wright, 1586.

December Twenty-Fourth, by Eleanor Slater, 1586.

De Profundis, by G. Hembert Westley, 1447.

Final Armistice, by Frank B. Cowgill, 1273.

For Certain Righteous, by Sara Henderson Hay, 888.

God Give Me Joy, by Thomas Curtis Clark, 964.

God the Creator, by Merab Eberle, 1522.

Hear God's Laughter, I, by H. Raynesford Mulder, 1305.
Hour Glass, The, by Alexander Cairns, 1305.
How Do I Know?, by Edward Wight, 1186.
Hunger, by Frances Holstrom, 912.

I Am Then Free, by Elmer Nipher Dawson, 1386.
If I Were God, by Carl S. West, 1553.
Immortelles, by Raymond Kresensky, 1209.
In Gethsemane, by Crawford Trotter, 1057.
In the City, by Gregory Vlastos, 1081.
Intimations, by Thomas Curtis Clark, 1476.
Invincible, by Winnie Lynch Rockett, 1618.

Lift Up My Cups, by Grace Brown Putnam, 1337.

Long Since Forgotten, by Merab Eberle, 1214.

Loyalities, by Walter A. Cutter, 1524.

Little Street, The, by Herbert H. Hines, 1476.

Master, The, by H. D. Gallaudet, 1341.

Myth, A, by Lee Spencer, 1113.

Not as a Stranger, by Stella Fisher Burgess, 1522.

Not by Bread Alone, by Emma Thomas Scoville, 1410.

Octave, by Charles G. Blanden, 984.

Old Earthworks, by Tom Sweeney, 1555.

Play Goes On, The, by Eva Warner, 960.

Pomp, by Eleanor Slater, 1586.

Prayer for Labor Day, A, by Glenn W. Douglass, 1033.

Prince of Peace, The, by Harry Emerson Fosdick, 1337.

Prayer of the Seed, by E. Merrill Root, 1443.

Prayer of the Unemployed, by Raymond Kresensky, 1555.

Quest, by George L. Sixbey, 936.

Redemption, by Dwight Bradley, 960.

Reflections in Church, by Charles Hamilton, 1146.

Return of Life, by Esther Wylie Palmer, 867.

Romance, by Thomas Curtis Clark, 890.

Sacrament, by Catherine Williams Herz, 864.

Seminar of Three Faiths, by Grace Grant Baker, 1057.

Sidewalks and White Beaches, by Earl Bigelow Brown, 841.

Some Days, by Doris Kirkpatrick, 1305.

Sorrow, by Ida Norton Munson, 888.

St. Thomas Acquired, Chauncey R. Piety, 1618.

Strange City, by Verne Wright, 1379.

Steel Mills, by Robert Woods, 888.

These Times, by Gertrude Ryder Bennett, 1113.

Time, by Flora J. Arns, 912.

Tiny Spark, The, by Margaret Wheeler Ross, 1113.

Torch, The, by Arthur B. Dale, 1146.

Towerless Church, by Raymond Kresensky, 1180.

Trees, by Thomas Curtis Clark, 1209.

Turning a Corner, by Arthur B. Rhinow, 1555.

Ultimate, by Laura Simmons, 1057.

Uncrowned Victor, The, by Thomas Curtis Clark, 1113.

Worship, by Mary Hallet, 1344.

1930, by Aubert Edgar Bruce, 1337.

Contributors of Verse

Arns, Flora, J.: Time, 912.

Baker, Grace Grant: Seminar of Three Faiths, 1057.

Bennett, Gertrude Ryder: These Times, 1113.

Blanden, Charles G.: Octave, 984.

Bradley, Dwight: Redemption, 960.

Bright, Verne: Strange City, 1379.

Brown, Earl Bigelow: Sidewalks and White Beaches, 841.

Bruce, Aubert Edgar: 1930, 1337.

Burgess, Stella Fisher: Not As a Stranger, 1522.

Cairns, Alexander: The Hour Glass, 1305.

Cheyne, Ralph: Beyond, 1062.

Clark, Thomas Curtis: Romance, 890; God Give Me Joy, 964; The Uncrowned Victor, 1113; Trees, 1209; Intimations, 1476.

Cowgill, Frank B.: The Final Armistice, 1273.

Cutter, Walter A.: Loyalities, 1524.

Dale, Arthur B.: The Torch, 1146.

Dawson, Elmer Nipher: I Am Then Free, 1386.

Douglass, Glenn W.: A Prayer for Labor Day, 1033.

Eberle, Merab: Long Since Forgotten, 1214; God The Creator, 1522.

Everett, Laura Bell: Death-Grapple, 1586.

Fosdick, Harry Emerson: The Prince of Peace, 1337.

Fuller, Ethel Romig: Concerning Boundaries, 1209.

Gallaudet, H. D.: The Master, 1341.

Hallet, Mary: Worship, 1344.

Hamilton, Charles: Reflections in Church, 1146.

Hay, Sara Henderson, 888.

Herz, Catherine Williams: Sacrament, 864.

Hines, Herbert H.: The Little Street, 1476.

Holstrom, Frances: Hunger, 912.

Hopkins, Minnie Case: Autumn Leaves, 1057.

Kirkpatrick, Doris: Some Days, 1305.

Kresensky, Raymond: Towerless Church, 1180; Immortelles, 1209; Prayer for the Unemployed, 1555.

Milcke, Florence E.: Atheist, 1522.

Mulder, H. Raynesford: I Hear God's Laughter, 1305.

Munson, Ida Norton: Sorrow, 888.

Palmer, Esther Wylie: Return of Life, 867.

Piety, Chauncey R.: St. Thomas Acquired, 1618.

Putnam, Grace Brown: Lift Up My Cups, 1337.

Reynolds, Naomi: Because a Poet Came This Way, 1586.

Rhinow, Arthur B.: Turning the Corner, 1555.

Rockett, Winnie Lynch: Invincible, 1618.

Root, E. Merrill: Prayer of the Seed, 1443; Dark Victory, 1522.

Ross, Margaret Wheeler: The Tiny Spark, 1113.

Salisbury, Helen Molyneux: Alchemy, 1008.

Scoville, Emma Thomas: Not By Bread Alone, 1410.

Simmons, Laura: Ultimate, 1057.

Sixbey, George L.: Quest, 936.

Slater, Eleanor: December Twenty-Fourth, 1586; Pomp, 1586.

Spencer, Lee: A Myth, 1113.

Stone, Eliot Kays: Days, 841.

Sweeney, Tom: Old Earthworks, 1555.

Trotter, C.

Vlastos, G.

Warner, E.

On, 960.

Weist, C.

Westley, C.

Wight, E.

Woods, R.

Adams Fa

Adams, J.

Adolescen

William

Andrews,

Adventure

Accid of

1016.

America L

American

F. MacI

American

Helen A

American

1530.

Ancient I

Hewett,

Angus, S.

World,

Armagedd

Eugene

Artist and

Art of Liv

Astley, H.

As We Wo

Augar, Ho

Hutchins

Augustine

1349.

Awakenin

Babcock,

Bacon, B.

Jesus, C.

Baile, J.

Ballard, F.

1016.

Bantu Ar

Beale, Ho

Johnso

Beard, C.

Bejerre,

Benson, E.

Bernard,

Trotter, Crawford: In Gethsemane, 1057.

Vlastos, Gregory: In the City, 1081.

Warner, Eva: Culture—With Risks, 864; The Play Goes On, 960.

Weist, Carl S.: If I Were God, 1555.

Westley, G. Hembert: De Profundis, 1447.

Wight, Edward: How Do I Know?, 1186.

Woods, Robert: Steel Mills, 888.

Book Reviews

Adams Family, The, by James Truslow Adams, 1216.

Adams, James Truslow: The Adams Family, 1216.

Adolescence, Studies in Mental Hygiene, by Frankwood E. Williams, 1092.

Andrews, C. F.: Mahatma Gandhi—His Own Story, 1345.

Adventures of Ephraim Tutt, The, by Arthur Train, 1093.

Aeneid of Virgil, The, translated by Harlan Hoge Ballard, 1016.

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American Jabez, An: The Life of Anne Hutchinson, by Helen Augur, 1281.

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Ancient Life in the American Southwest, by Edgar L. Hewett, 1596.

Angus, S.: The Religious Quests of the Graeco-Roman World, 991.

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Artist and the Critic, The, by Lynn Harold Hough, 1064.

Art of Living, The, by John W. Courts, 1092.

Astley, H. J. D.: Biblical Anthropology, 1493.

As We Were, by E. F. Benson, 1564.

Augur, Helen: An American Jabez: The Life of Anne Hutchinson, 1281.

Augustine's St., Conversion, by W. J. Sparrow Simpson, 1349.

Awakening College, The, by C. C. Little, 966.

Babcock, Donald C.: Man and Social Achievement, 870.

Bacon, Benjamin Wisner: Studies in Matthew, 1355.

Baile, James: The Romance of the Bible, 1496.

Ballard, Harlan Hoge: The Aeneid of Virgil (translation), 1016.

Bantu Are Coming, The, by Ray E. Phillips, 1595.

Beale, Howard K.: The Critical Year, A Study of Andrew Johnson and Reconstruction, 918.

Beard, Charles A.: Toward Civilization, 991.

Berke, Paul: Death and Renewal, 941.

Benson, E. F.: As We Were, 1564.

Bernard, J. H.: The Gospel According to St. John, 1282.

Bernbaum, Ernest: Guide Through the Romantic Movement, 1564.

Best British Short Stories of 1930, The, edited by Edward J. O'Brien, 1417.

Best, Harry: Crime and Criminal Law in the United States, 1488.

Best Plays of 1929-1930, The, by Burns Mantle, 1454.

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Beyond—What the Poets Say About Immortality, edited by Sherman Ripley, 1387.

Bibesco, Marthe: Egyptian Day, 1155.

Bible and Business, The, by Umphrey Lee, 1483.

Bible in My Everyday Life, The, by Eugene Franklin Reese, 1496.

Biblical Anthropology, by H. J. D. Astley, 1493.

Biological Basis of Human Nature, The, by H. S. Jennings, 905.

Blenheim, by George Macaulay Trevelyan, 1454.

Bloodroot and Other Poems, by Elizabeth S. Royce, 1531.

Booth, Charles C.: Murder at High Tide, 1093.

Bower, William C.: Character Through Creative Experience, 1015.

Bradford, Charles S.: Religious Aspects of the Conquest of Mexico, 1595.

Brass Hat in No Man's Land, A, by F. P. Crozier, 969.

Briand, Man of Peace, by Valentine Thomson, 1219.

Brown, Forman: Spider Kin, 1355.

Brown, William Adams: Pathways to Certainty, 1495.

Buck, Oscar MacMillan: India Looks to Her Future, 1219.

Burke, Thomas: The English Inn, 1016.

Brenner, Anita: Idols Behind Altars, 1039.

Brightman, Edgar S.: The Problem of God, 1483.

Brougham, H. Bruce: The "Noble Experiment", 1347.

Brown, Charles R.: The Gospel for Main Street, 1087.

Byrd, Rear Admiral and the Polar Expedition, by Coram Foster, 872.

Californian Indian Nights Entertainments, compiled by Edward W. Gifford and Gwendoline Harris Block, 1355.

Call for Christian Unity, The, by Liberal Evangelicals of the Church of England, 1216.

Campbell, Alexander, by Benjamin Lyon Smith, 1154.

Candler, Dorothy: The Deepening Stream, 1417.

Capone, Al: The Biography of a Self-Made Man, by Fred D. Pauley, 1348.

Case for India, The, by John S. Hoyland, 1039.

Catherine, St., of Siena, by Alice Curtayne, 1314.

Caulle, Wesley: Disciples of Christ in Indiana, 1531.

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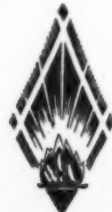
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INDEX Volume XLVIII (January-June, 1931)

[Title Index of Editorials and Contributions]

- Alcohol from the Standpoint of Narcosis, by Samuel Arthur Mahood, 645.
 All Honor to the Women of Georgia (edit.), 123.
 "Allied Drys, The" (edit.), 702.
 All Priests Are Not Vatican Citizens (edit.), 397.
 Altar and the Flag, The (edit.), 264.
 American Conquest, The (edit.), 428.
 American Foreign Policy Goes Back to Jefferson (edit.), 228.
 America's Missionary Expeditionary Force (edit.), 763.
 America's Need for Information (edit.), 636.
 Anderson Plan, The (edit.), 600.
 Another Galaxy of Christians, by Ware W. Wimberly, 543.
 Another Requirement for a "Father in God" (edit.), 196.
 Another View of the Movies (edit.), 795.
 Archbishop Decides Against Bishop Barnes, The (edit.), 828.
 Architecture for Religion (edit.), 800.
 Are Labor and the Veterans to Form a Wet Party? (edit.), 669.
 Are the Chinese Anti-Christian? by Lih Hsuenteh, 775.
 Army Grows Ferocious and Ferociouser (edit.), 596.
 As a Social Scientist Sees It, by Hornell Hart, 119.
 Astounding Decision, An (edit.), 766.
 Attack That Is a Tribute, An (edit.), 4.
 Bandit Outrages on Missionaries (edit.), 563.
 Battling the Wolves (edit.), 470.
 Beleaguered Newspaper, The (edit.), 701.
 Boost for the Colleges, A (edit.), 532.
 Brazil Dismisses American Naval Mission (edit.), 195.
 Bread-Line at Worship, The, by C. T. Holman, 167.
 Breathless Moment in India, A (edit.), 331.
 Britain and the Color Line (edit.), 365.
 Britain, France and Italy Reach Naval Accord (edit.), 333.
 Britain's Industrial Difficulties (edit.), 76.
 Broadcasting in Britain, by Edward Shillito, 803.
 Butler, General, Talks Out of Turn (edit.), 196.
 Can Christianity and Socialism Make Terms? by John Bennett, 338.
 Can Christianity Be Made Indigenous in the Orient? (edit.), 292.
 Can Jesus Maintain His Authority? (series) by Henry Sloane Coffin, 51.
 Can Prejudice Be Overcome? by Joseph M. Proskauer, 116.
 Can the Air Be Kept Free? by Paul Hutchinson, 545.
 Can the Church Be Saved? (series) by Vida D. Scudder, 82.
 Case Continued Owing to Absence of Witnesses (edit.), 196.
 Catholicism as a Culture, by George S. Bull, 108.
 Celebrating Tuskegee's Anniversary (edit.), 531.
 Chance for the Churches to Demonstrate Unity, A (edit.), 227.
 Changed Conditions Require Changed Laws (edit.), 197.
 Changing Family, The (edit.), 399.
 Changing Intellectual Climate, The (edit.), 503.
 Charity Is Needed and Something More (edit.), 531.
 Chicago Convicts a Gangster-Killer (edit.), 501.
 Chicago Frees Itself from Thompsonism (edit.), 499.
 Chicago Renominates Thompson (edit.), 293.
 Chicago's Religious Drama Tournament (edit.), 396.
 China Abolishes Extraterritoriality (edit.), 635.
 China and the "Immoralities of Christianity," by Marc T. Greene, 573.
 Choosing Political Issues (edit.), 333.
 Church and State Clash in Italy (edit.), 763.
 "Church Has Something, The," by Donald H. Tippet, 508.
 Churches and Lynchings, The (edit.), 429.
 Christ in a Gas-Mask, by Clarence E. Pickett, 510.
 Christian Newspaper, A (edit.), 398.
 Christian Schools in China (edit.), 468.
 Christian Strategy in Race Relations (edit.), 126.
 Christian World, A—What Would It Be? by Paul Jones, 344.
 Christianity at a Crisis (edit.), 832.
 Christianity in India, by Francis J. McConnell, 706.
 Christians of Japan Protest American Movies (edit.), 500.
 City Planned Before It Is Built, A (edit.), 227.
 Clearing Up the Librarian Mess (edit.), 156.
 Colorado Tries a New Strategy (edit.), 125.
 "Commencements" Are Ended (Cor.), by Quintus Quiz, 801.
 Common Denominators, by Felix M. Warburg, 110.
 Comrade Litvinov Makes Another Speech (edit.), 709.
 Congressional View of the Red Menace, A (edit.), 124.
 Conscience and the Constitution, by Ralph E. Kinsley, 835.
 Converting Our Emotions, by John Haynes Holmes, 112.
 Courtesy of Jesus, The, by D. Elton Trueblood, 678.
 Court Martial—or a Lunacy Commission? (edit.), 332.
 Credibility of An Atheist, The (edit.), 795.
 Crowding an Already Over-Crowded Market (edit.), 44.
 Cult of the Quakers, The (edit.), 671.
 Culture as a Business Sideline (Freedom of the Air), by Paul Hutchinson, 512.
 Dear Jesus, Be Our Guest, by Raymond Kresensky, 139.
 Death Calls for Osora Davis (edit.), 395.
 Defeat of Briand, The (edit.), 703.
 Demand for a Dynamic Christianity, The (edit.), 670.
 Despair and Prison Outbreaks (edit.), 565.
 Discharging the Responsibility of Influence (edit.), 667.
 Dispersing the Wendel Hoard (edit.), 429.
 Does It Mean War or a Lawsuit? (edit.), 427.
 Does Respectability Demand Vice? (edit.), 296.
 Does the United States Want Its Pound of Flesh? (edit.), 468.
 "Dominion Status"—How Much Will It Mean? (edit.), 75.
 Do We Expect Too Much from the Philosophers? (edit.), 566.
 Do Your Thinking Now! (edit.), 765.
 Dramatize the Christian Opposition to War! (edit.), 499.
 Easter and the Mood of Today (edit.), 430.
 Easy Money for the Movies (edit.), 468.
 Education and the Radio (Freedom of the Air), by Paul Hutchinson, 478.
 Einstein, Physicist and Pacifist (edit.), 363.
 End of a Trumpy Sensation, The (edit.), 291.
 End of the World—New Style, by Quintus Quiz, 737.
 England Will Try the Single Tax (edit.), 595.
 Episcopal Commission Wrestles with Divorce (edit.), 597.
 Even Mr. Hearst Revolts (edit.), 43.
 Evolution of a Columnist, The (edit.), 469.
 Experimenting in Brotherhood, by Roy L. Smith, 607.
 Facing a Common Problem (edit.), 564.
 Facing Home Mission Facts, by Edmund de S. Brunner, 55.
 Facing Outside Criticism (edit.), 43.
 Fears and Hopes for the Cermak Regime (edit.), 499.
 Fight on the Illinois Dry Law, The (edit.), 227.
 For the Elimination of Vociferous Prejudice (edit.), 565.
 For the Triumph of Democracy, by Newton D. Baker, 117.
 Franco-British Naval Conversations, The (edit.), 291.
 French Naval Racketeering (edit.), 668.
 Future Policy in the Holy Land (edit.), 428.
 Will (edit.), 333.
 Gandhi Meets Lord Irwin (edit.), 259.
 Gandhi Shows His Wisdom (edit.), 731.
 Gandhi's Inner Struggle (edit.), 469.
 Gandhi's Triumph (edit.), 367.
 Gandhi's Twenty-Four Points (edit.), 502.
 Garrison, James Harvey (edit.), 128.
 Gented Radical—A Portrait of John Haynes Holmes, by Mortimer Smith, 608.
 Germany and Austria to Adopt Mutual Free Trade (edit.), 427.
 Germany Demands Revision of the Young Plan (edit.), 261.
 Germany Cries for Help (edit.), 796.
 Great Church Faces Reality, A (edit.), 8.
 Guess at Half and Multiply by Two (edit.), 765.
 Handmaidens of Hollywood? by Elaine Goodale Eastman, 268.
 Handwriting on the Wall, The, by Harry F. Ward, 304.
 Hard Days for Relief Agencies (edit.), 157.
 Hollywood's Contribution to International Good Will (edit.), 333.
 Holmes, Justice, at Ninety (edit.), 364.
 Holystone Goes Over the Side, The (edit.), 797.
 Honoring Sherwood Eddy (edit.), 195.
 Hoover, Mr., Fights to Maintain Wages (edit.), 565.
 Hoover, Mr., Is a Dry! (edit.), 198.
 Hoover Stands on Solid Ground (edit.), 635.
 How Do We Know? by Henry P. Van Dusen and Henry Nelson Wieman, 711.
 How Far May Christians Diverge from Jesus? (series), by A. Bruce Curry, 10.
 How Far May the Church Go? (series), by J. Elliot Ross, 270.
 "How" Is the Question Men Are Asking (edit.), 668.
 How Much Is Fifty Billion Dollars? (edit.), 77.
 How the Negro Came by His Traits, by John R. Scottford, 807.
 How Would Canada's Liquor System Work in the United States? by Ben H. Spence, 162.
 "If" World, The (cor.), by Quintus Quiz, 769.
 Illinois Legislature Votes to Repeal State Enforcement (edit.), 467.
 Illinois Stays in the Union (edit.), 534.
 Impertinent Heathen, The (edit.), 44.
 Importance of Knute Rockne, The (edit.), 501.
 Impotence of God, The (series), by Walter M. Horton, 370.
 In a Mill Worker's Home, by Fred Donaldson, 476.
 Indian Round Table Closes, The (edit.), 123.
 Indian Interlude (edit.), 200.
 India's New Place in the World, by Horace G. Alexander, 434.
 In Leningrad's Atheistic University, by George M. Day, 207.
 Investigating the Movies, (edit.), 395.
 Iowa Votes for Compulsory Military Training (edit.), 469.
 Is Business Going Radical? (edit.), 701.
 Is Justice Roberts the Real Ruler of the United States? (edit.), 765.
 Is Public Morality a Joke? (edit.), 155.
 Is the Air Already Monopolized? (Freedom of the Air), by Paul Hutchinson, 441.
 Is the Church Financing Its Own Defeat? (edit.), 568.
 Is the Church Going Down or Up? (edit.), 638.
 Jack Sprat and Church Union, by John R. Scottford, 88.
 Japan's Emerging Faith, by T. T. Brumbaugh, 299.
 Jesus: A Personality or a Tradition? by John Wright Buckham, 771.
 Jews, Christians and the Testaments, by Frank Eakin, 838.
 Joffre—A Name in a Book (edit.), 5.
 Journalistic Anniversary, A (edit.), 4.
 Judaism as a Culture, by Solomon Goldman, 107.
 Just How Much of a Joke Is It? (edit.), 365.
 Korean Methodists Go Back to Wesley (edit.), 45.
 Last of the Bourbons Is Not Quite Through, The (edit.), 291.
 Laymen's Investigation Enters a New Stage, The (edit.), 636.
 Legion Tries to Run a College, The (edit.), 669.
 Let Liberal Churches Stop Fooling Themselves, by Reinhold Niebuhr, 402.
 Let Us Adopt the Canadian System! (edit.), 231.
 Leviticus Still Cited as an Authority (edit.), 637.
 Lights and Shadows of Hollywood (edit.), 795.
 Liquor "Control" in Canada, by Ben H. Spence, 130.
 Liquor's International Balance Sheet (edit.), 431.
 Little Galaxy of Christians, A, by Ware W. Wimberly, 301.
 Looking Forward to Disarmament (edit.), 471.
 Lynching Again on the Increase (edit.), 5.
 Macintosh, Professor, Refused Citizenship (edit.), 731.
 Making a Faculty Knuckle Under (edit.), 732.
 Making of a Monopoly, The (Freedom of the Air), by Paul Hutchinson, 376.
 Malicious Libel in the Name of Patriotism (edit.), 43.
 Man—Is He Accident or Goal? (series), by Kirtley F. Mather, 502.
 Man with the Big Umbrella, The, by Edgar De Witt Jones, 166.
 Marines Begin to Pack Up, The (edit.), 260.
 Meeting the Growing Problem of Ministerial Unemployment (edit.), 261.
 Methodist Church Goes Gothic, The (edit.), 332.
 Methodists at Washington, The (edit.), 294.
 Methodists in India Reject Madras Precedent (edit.), 293.
 Military Guillotine, The (edit.), 732.
 Military Mind, The (edit.), 124.
 Military Terror on a Campus, The (edit.), 731.
 Military Training Losing Ground in Colleges (edit.), 45.
 Mind of Christ and the Mood of Today, The, by Halford E. Luccock, 539.
 Minister in a Strike, A, by Charles C. Webber, 648.
 Ministers and War (edit.), 598.
 Mixing Movies to Suit All Tastes (edit.), 563.
 Mooney and Billings—Criminals or Victims? by George H. Shoaf, 137.
 More Trouble in China (edit.), 828.
 Moscow Discovers Another Plot (edit.), 532.
 Movie Exhibitors Ask for a Sponge (edit.), 156.
 Movie Mail, The (edit.), 640.
 Movies and Juvenile Delinquency (edit.), 733.
 Movie Promises and Performance (edit.), 260.
 Movies and Rotten Eggs (edit.), 127.
 Muscle Shoals Bill Is Up to the President, The (edit.), 292.
 Myers, Johnston: Doctor of Humanity, by Paul Hutchinson, 709.
 Mysticism—The Future of Religion (series), by C. E. M. Joad, 473.
 McConnell, Bishop, Returns (edit.), 531.
 McDowell's, Bishop, Name and the Methodist Board Statement (edit.), 157.
 New Developments in the World of Radio (edit.), 501.
 New Snobbery, A, by Quintus Quiz, 705.
 New Policy in Latin America, A (edit.), 563.
 Newspaper and Social Responsibility, The (edit.), 830.
 Newspaper Treatment of Prohibition News (edit.), 292.
 Next Move for Better Movies, The, by Fred Eastman, 570.
 North Dakota's Lynching (edit.), 195.
 Now, Nicholas Murray Butler, And, (edit.), 796.